The Remoouall
Of certaine Imputati=
ons laid vpon the Miniſters of *Deuon*: and *Cornwall* by one *M. T. H.* and in them, vpon all other Miniſters elſ-where, refuſing to Subſcribe.

Pſal. 35. 11.

Cruell witneſſes did riſe vp: they asked of me things that I knew not.

Hieron. dialog. aduerſus Pelag.

Veritas laborare poteſt, vinci non poteſt.

The Trueth may be hazarded, but it cannot be vanquiſhed.

1606.

Zd
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To the indifferent Reader.

IT is right true (good Reader) and I do very willingly acknowledge it, that it is a Christian part, not to render rebuke for rebuke (a) And a thousande times better were it to sustaine even a Legion of roproches, than for a man by returning (though but one,) togiue cause of suspicion, that Euill (b) hath got some part of conquest over him. Howbeit, though to answere evill speaking in it owne kinde, be no part of that pure, peaceable, & gentle wisedome which is descended from aboue (c), yet a modest defense of wronged innocencie, was never said to be vnlawfull: And this is the very thing, which (the Lord assisting me) I do only ayme at in this following Treatise. Thou wilt say perhaps, that (cõsidering the Heate of these contentious times) it were more to bee wished, that there might some Wise man (d) be found among vs, who mindingvs with Moses that we are Brethren (e) might abate our spirits (f) ech toward other, thã that I, or any other should by a new supply of writing adde (as it were) fresh fuell to the fire: I will answere thee therfore in a word with Augustin (g) Cogimur nõ tacere, cum potius expediat flere quàm aliquid dicere. i. *Although it were more expedient to weepe then to say ought, yet we are even forced to speake, & the case is so that we can not well keepe silence. Who hath not heard of the severitie of suspensions, deprivations, degradations, which haue bene and are yet inflicted vpon many of vs? Whose eares (especially if it hath chaunced him to converse in Courte, in Cities, in the Vniversities) are not witnesses of the tart invectiues which in Pulpittes by men reputed learned (and therefore giuing the greater wound) haue bene made against vs, as if we alone had* troubled Israel (h), *and as though it were not* meete that wee should liue (i)? *And besides those which haue thus sharpened their Tongue, that it might be like* a sharpe Rasor (k) *and that their*

a 1. Pe. 3. 9.
b Rom. 12. 21.
c Iam. 3. 17
d 1 Cor. 6. 5
e Act. 7. 26.
f Iudg. 8. 3.
g Ad Catechu. 5
h 1 king. 18 17.
i Act. 22. 22
k Psa. 52. 2.

l Pro. 12. 18 wordes as the prickings of a ſword (l), *how many haue dipped their pennes in gall, writing ſome of them, not only with much vehemency and egernes of ſpirit (which might perhaps ſeeme ſomething tolerable) but alſo* (Lorde lay not this ſinne vnto their m Act. 7. 60 charge (m) *with that* Sarcaſticall *bitternes, and* Lucianicall *ſcoffings, as though we were men without (n) and ſuch as towardes* n 1. Cor. 5. 13. *whom they were not bound to practiſe the Rules of common Charitie. It is a true ſaying, that ſome Writers in matters of Queſtion, care not though* intus in animo perdant, modo victores abſce- o Ambro. dant (o) *ſo they looſe much of their inward peace in their ſoule & conſcience, ſo that they may gaine their ſuppoſed victorie. I wiſhe this might not prooue true in ſome writers now adayes. Let no man hearing or reading this, twitte me with the vniuſtifiable writinges of Martin, we approue them not. Howbeit, as euen then, Authoritie gaue leaue to ſome rayling ſpirites, to requite them with the* p Mat. 7. 2. *ſame meaſure, with which they had before meted (p) vnto others, ſo I doubt not but in any ſober iudgement, our new Artiſan, who hath vndertaken the pourtraying of the (ſuppoſed) Puritane, ſhalbe reputed, to haue (at the leaſt) matched any one of Martins humour whomſoeuer.*

Now then, be thou iudge (good Reader) whether it be ſitting for vs to keepe ſilence, when our Aduerſaries lade vs with ſo many q Hom. 25. in Luc. *great reproches, and in writinges and ſermons do traduce vs,* ea ſentire, *(as* Gregorie *ſpeaketh (q)* quæ ſenſiſſe nos nunquam nouimus, *to holde thoſe principles and to maintayne thoſe opinions, which our owne conſciences do witnes with vs before God, that we neuer thought; ſeeking by all meanes to make vs euen to* ſtinke a- r Gen. 34. 30. *mong the inhabitants of the lande (r). If we now ſhould only lay our handes vpon the hurt place and cry, it were childiſh and ridiculous,* Non eſt Sacerdotale *(ſaieth* Ambroſe (s) quod ſentimus s Ephe. 29. non dicere, *it is not beſeeming our Miniſteriall calling to ſecrete the Trueth whereof we are perſwaded, and by a cowardly kinde of ſilence to betray that good cauſe, which (vnleſſe the Scripture be an vnſure foundation, ſhall ſtande firme and good in the day of the Lord Ieſus. Whoſoeuer therefore of the aduerſe parte ſhall blame me or any of my brethren, for ſtanding vp in the defenſe of this buſines, I ſay to him with that learned Father (t),* Vis me tacere? ne

t Hierony. accu-

accuses, depone gladium, & ego scutum abijciã: *would you haue me desist from speaking? do you then for your parte forbeare accusing; lay you aside your sword, and I will soone be discharged of my buckler: otherwise if you shall still proceed to provoke, you must giue vs leaue to reply.*

But that I may not hold thee to long from knowing my present intent, and by large prefacing make (as the saying is) my Porch bigger then the rest of my building, thou shalt vnderstande that there came lately to my handes, a treatise framed by one T.H. *as an Answere to the Ministers of* D. *&* C. *which haue refused to subscribe. This* Pen-cryer *(u) (champion, as it seemeth, to the B. of that Sea) hath sweat much, to make good the cause of Subscription, and to convince all the alleadged Exceptions of weaknes and invaliditie. How he hath quitt him selfe herein (notwithstanding his boasting, that* after due examination, his course cleerely abides triall *(x) & that by his preaching about these matters,* satisfaction grew apace *(y) I leaue it to the decision of the godly and iudicious Reader: neither is it my meaning, to vndertake a particular reply; I referre that labour to the Brethren of that Dioces whom it doth more properly concerne. I will medle only with so much, as wherein I am interessed together with thẽ, namely, those heavy Imputations which through their sides, are layd vpon all the Ministers which haue stoode out in that Cause. For (good Reader) when thou hast perused his Booke, though the Title be directed only to the Ministers of one circuite, yet I may say to thee, as* Bernard *did (z)* Vides quã ingentem multitudinem velociter currens sermo, tabe maliti e possit inficere: *Thou seest what a multitude, a swifte running speach, may taint with the venim of maliciousnes: These opprobries sparsed through his booke, though they are vsuall in the mouthes and speaches of no small many, yet inasmuch as they are now in print, and exposed to the cõmon view, I shall not be thought to haue deuised matter to set my selfe on worke, or to haue (as it were) set vp a man of strawe to fight with.*

u καλαμοβόκς, as Antipater was called, writing against Carneades.

x P. 3. l. 17.

y pag. 4 l. 8.

z In Can. sect. 14.

As for thee (gentle Reader) whom I haue now acquainted with my purpose, I haue some few things to entreat thee. First, touching my selfe, that thou wouldest not so much stande to enquire what I am, as consider what I say; Let not the Trueth be measured by the

meanes of his giftes that ſpeaketh it. Secondly, touching this T. H. and ſuch others; that thou wouldeſt beware of the entiſing ſpeach
a 1 Cor. 2. 4 of mans wiſedome (a) not ſuffering thy ſelfe to be beguiled with a pompous ſtile. Remember it was a well framed ſpeach which Ter-
b Act. 24. tullus made againſt Paul (b) yet it was nothing but miſchiefe and falſhood inſinuating it ſelfe and creeping vnder a maſke of Elo-
c Nicoſtrat. Εἰ τὸ συντεχῶς καὶ πολλὰ ταχέως λαλεῖν, ἐν τῷ φρονεῖν παρέσημον; ἄλλ' ἴσως &c. quence. It was not vnfitly ſaid of the Heathen (c) If to vſe a continued, plentifull & running ſpeach, were a token of wiſedome, the ſwallowes might iuſtly be ſaid in wiſedome farre to goe beyond vs. Thirdly, concerning theſe pointes in Queſtion, in which the contrarie to that we hold, is ſo backed & ſeconded with booke vpon booke,
d Alexander. & one ſermon and Declamatiõ after another, I would pray thee, to play that wiſe part which he did (d), who whẽ a cõplaint was made againſt his friend, layd his hande vpon the one Eare, reſerving it for the defence of him who was not preſent: Thou knoweſt it to bee the counſell of the holy Ghoſt: He that anſwereth a matter before
e Pro. 18. 13 he heare it, it is follie and ſhame vnto him (e). Laſtly, though thou hearest many vehement outcryes againſt our cauſe, and ſundrie (as may ſeeme) foule matters laid vnto our charge, let not that be any preiudice vnto vs in thy ſecret thoughtes. A certayne Hoſt at Chalcis, when his gueſt wondered at the varietie of diſhes, told him, omnes eſſe carnes ſuillas, that they were all ſwines fleſh, but dreſſed after a diuers faſhion: ſo I may ſay to thee, that the manie Accuſations, marching along in ſo many ſeuerall bookes, and toſſed vp and downe in ſo many diuers mouthes, are but one and the ſame, appearing in ſundry ſhapes, according to the varietie of mouldes, in which they haue bene caſt, and according to the difference of the humors, by which they haue bene framed. Thus preſuming vpon thy charitable indifferencie, (the rather becauſe that which I perſuade, ſhalbe for thine owne profit) I commend thee to
f 2 Tim. 2. 7 God, praying him to giue thee vnderſtanding in all things (f).
Fare well.

The

The first Imputation.

That we depraue so farre as we dare, the Kings Souerainty. p. 5. l. 26. winch & kick against lawfull autority, p. 9. l. 12. swallow vp a great part of the Roiall prerogatiue in a new found power of our fondly supposed Presbytery. p. 10. l. 1. deny Christian Kings their roiall power in Ecclesiasticall causes. p. 65. l. 30.

The Remoouall.

IT is a true saying, *Bonam conscientiam conviciantis opprobrium non vulnerat* (g) The reproch of the sclaunderer can giue no wound vnto an vpright conscience. And therefore this Accusation, (though to be so odiously traduced, must needes be a griefe) doth so much the lesse trouble vs, because our *witnes is in heauen, & our record on hie* (h) that the same is vtterly vntrue. Howbeit, because such is the aptnes of our corrupt nature to heare evill of others, that the first Reports are quickly credited, and not easely remooued, I will therefore say some thing, for the cleering of this sclaunder, and for the making knowne to the world, the Truth of our Iudgement in this point; to the end that hereafter, when men shall heare this cry, *That wee are not Cæsars friends*, they may know it to be but a false Alarme, vsed only in pollicie, to make our righteous cause odious to Authoritie.

g Augustin.

h Iob 16. 19

First therefore, touching Magistracie in generall, we do vnfaynedly acknowledge it, to be *the ordinãce of God* (i) for the *wealth* (k) of the People: And, that Christians are by reason of their spiri-

i Rom. 13. 1.

k vers. 4.

meanes of his giftes that ſpeaketh it. Secondly, touching this T. H. and ſuch others; that thou wouldeſt beware of the entiſing ſpeach
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f 2 Tim. 2. 7 God, praying him to giue thee vnderſtanding in all things (f).
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The

The firſt Imputation.

That we depraue ſo farre as we dare, the Kings Souerainty. p. 5. l. 26. winch & kick againſt lawfull autority, p. 9. l. 12. ſwallow vp a great part of the Roiall prerogatiue in a new found power of our fondly ſuppoſed Presbytery. p. 10. l. 1. deny Chriſtian Kings their roiall power in Eccleſiaſticall cauſes. p. 65. l. 30.

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h Iob 16. 19.

Firſt therefore, touching Magiſtracie in generall, we do vnfaynedly acknowledge it, to be *the ordinãce of God* (i) for the *wealth* (k) of the People: And, that Chriſtians are by reaſon of their ſpiri-

i Rom. 13. 2.

k verſ. 4.

spirituall estate exempt from ciuill authoritie, wee do from our heartes detest it as an Anabaptisticall fancie: knowing that when
l Iud. 17.6. there is no *King in Israell* (l), there is a window open vnto all manner of licencioufnes. And therefore as we do both priuately
m Hos. 14. and publiquely pray and render *the calues of our lippes* (m) *for*
n 1 Tim. 2.2 *all that are in authoritie amongst vs* (n), so do we also exhort our people in the severall congregations, *whereof the holy ghost hath*
o Act. 20. 28. *made vs Ouerseers* (o), *to submit them selues* (p), and cheerefully to performe all *Duties* (q), taking heed that they meddle not at
p 1. Pet. 2. 13. any hande *with them that are seditious* (r). Secondly, whereas
q Rom. 13. 7. here are diuers formes and (as it were) shapes of gouernement, we do most willingly yeeld, the Monarchie among all ciuill Administrations, to haue the præeminence: and that a King (especial-
r Pro. 24. 21. lie a godly Christian King) is Εικὼν ἔμψυχος τοῦ θεοῦ (s) a liuing image
s Amphides of God. Thirdly, touching his Maiestie, wee account him the Lords annointed, and our only lawfull Soueraine, lineally succeeding the auncient Kings of this noble Iland. Neither professe we thus much for feare, because the denial of it is capitall
t p. 46. l. 15 (as this T.H. idly scoffeth (t)) but in conscience, beeing in our iudgements fully resolued of the iustnes of his Title. Yea and so much, we haue heretofore shewed our selues to maintayne (so farre as the Pollicy of the Times would beare) when it hath bene some preiudice vnto vs, and a matter of vpbrayding, that wee haue bene deemed to encline that way. Fourthly, for the point of Supremacie, looke what eyther the Statute of the Realme hath heretofore graunted to the late Queene, of famous memory, or the Canons decreed touching his Highnes (*viz. that he hath the same authoritie in causes Ecclesiasticall, that the godly Kings had*
u Can. 3. *among the Iewes* (u)) so much we do truly yeeld, without any the least restraynt or limitation whatsoeuer. This Royaltie we hold to be so inuested in his Highnes person, that it is not lawfull for anie man, or societie of men whatsoeuer, vnder any color or pretext, to abridge, much lesse to depriue him thereof: By vertue of this prerogatiue, we confesse that he both may and ought, to frame Lawes and Statutes for the holy and religious ordering of all the severall Churches within the listes and territories of his Kingdomes: Which Lawes of his (if they can abide the Triall of

the

the Lords touchſtone) the ſubiectes are bound euen for conſcience toward God, obediently to entertayne. This is the vnfayned and ſyncere acknowledgement of our Heartes, touching his Maieſties lawfull and vn-vſurped Supremacie: wherein, whether we be not as ſound and as full, without any mincing of his Royall right, as any other ſubiectes in the kingdome, wee are not afrayd to ſtand even to the iudgement of our greateſt aduerſaries. Nay, (I will ſpeak that boldly, which I am ſure I ſhall deliuer truly) we are much more ſound in this doctrine of the Kings Supremacie, then any of the Prelacy, whoſe farre-ſpreading iuriſdiction over many Paſtors, & many Churches, is a manifeſt encroching vpon Princely ſuperioritie, and doth (*ſenſim ſine ſenſu*) by litle and litle vnfelt, wring out of the handes of Regall authoritie, that ſurveying and ſuper-intending power which the Lord hath vndiuidedly annexed and appropriated thereunto. According as it is well knowne to all that haue noted it in the courſe of Times, that the enlargement of the Epiſcopall ſeignorie, was the chiefe advancement of the Pope, to his Antichriſtian greatnes. The ambition of ſome, concurring with the neceſſitie of the Times, and paucitie of learned men, together with the Pollicie of fleſh and bloud to prevent ſchiſme, was the firſt extender of the Miniſteriall authoritie further then the boundes of one particular Congregation. But of this corruption (the *myſterie of iniquitie* (y) drawing nearer to perfection) came that quartering of the Chriſtian world into foure Patriaches: And of theſe foure (the very next matter of the Papacy) (each one ſtriving for the præeminence (z) & the Chieftie falling to the ſtrongeſt) the Diuel after long brooding, hatched Antichriſt, ſtyling him ſelfe, *The Vniverſall Biſhop* of Gods church. Thus the Epiſcopall Primacie ſwelling by degrees, from Dioceſan, to Prouinciall, frō Prouinciall to Nationall, from thence to Oecumenicall, never ceaſed till it came to that greatnes, that the Kings of the earth were preſſed downe with the weight thereof, and were vtterly diſſeyſed of that Church iuriſdiction, with which the Lord originally had poſſeſſed them: And it is worthy the noting by all men, that as Popery at the firſt came to perfection by two thinges chiefly, Ceremoniouſnes and Ambition,) the one furniſhing it with a

y 2. Thes. 2. 7.

z 3. Ioh. 9.

seeming Beauty to allure, the other with an vnresistable power, to affright,) so now, hauing formerly by the mercy of God, receiued the deathes wound in this Kingdome, (which is also a presaging of a finall ouerthrow) it struggleth to recouer it selfe (if it were possible) by seeking helpe from the same thing, by which it was first seiled, and for so many yeares, (almost vncontroulably) continued. Not that I will accuse all the vrgers of these things, to aym at the reducing of Popery: yet as a certayne learned man saith (a), of some of the ancient writers, that vnwittingly and against their willes, they made a way for Antichrist: so it may not be vntruly sayd of some amongst vs, that, although they do not intentiuely seeke to bring in Popery, yet whiles in a desire to vphold their owne Lordship ouer *Gods heritage* (b) they presse their owne Traditions (which they themselues confesse might well enough be spared, as our T. H. sayth also of the signe of the Crosse in Baptisme, *that it might as well be left* (c) *more then the weightier matters of the Law* (d) they giue a greater hope to the limmes of Antichrist, afresh to seule their tottering kingdome, and a more easie entrance for the whole Body of Abominations, then they (perhaps) are aware of.

a Beza Annotat. in no. Testam.

b 1 Pet. 5. 3

c P. 157. l. 18.

d Mat. 23. 23.

This Apologie might cõtent any man, who hath learned Charities rule of not *thinking euill* (e), yet because our Aduersaries (not so appeased) will vrge a repugnancie betwixt our Protestations and our Actions, something more is of necessitie to bee added. They say we denie the Kings Authoritie in matters indifferent, and swallow vp a great part of his Soueraintie in our new found Presbitery. I answere briefly. 1. That the first part of their obiection (viz. of denying the Kings authoritie in things indifferent) is a meere gulling & a manifest abusing of the world, taking two things as graunted, which we are sure can neuer bee proued: namely, that the matters wherein we refuse conformitie are indifferent. 2. That all indifferent Thinges being by Soueraigne authoritie appointed to be vsed in Gods seruice, are without all gainsaying obediently to be receiued. These pointes are caried away as matters confessed (after that cleanly fashion, as the Towne-clarke of Ephesus, would beare the people in hande, that *no man could speake against Diana her Deitie* (f)) whereas indeed

e 1 Cor. 13. 5.

f Act. 19. 36

indeed they are the very groundes of all the controuersie. Touching the first, it is the common voyce, that they (viz. the Ceremonies questioned) are Trifles, things indifferent, and therefore not to be stood vpon: and Maister T. H. sayeth of the Crosse in Baptisme, that it is a *Thing only indifferent in it owne nature*(g): But the best is, he is but a late Doctor, *one that hath written within these foure score yeares last past*(h) and therfore what his conceyt is, *the matter is not great* (i). Notwithstanding if it shal please him, when he cometh to his *more fully answering* (k) and to *paying all* (l) (vnlesse that labour happen to be past, before this entreatie come to his handes) to proove that these enioyned ceremonies, are *Indifferent things*, that is to say, *Things which being simplie considered without any Commaund of authoritie, eyther appointing or forbidding them, are in their owne nature neither good nor euill, and in their vse such as may in the seruice of God bee eyther lawfully done; or lawfully not done.* if I say he shall be pleased to cleere it vnto vs, that this description of indifferent things belonges to the Ceremonies now in Question, he shal giue vs (as he calleth it) *reasonable satisfaction* (m) & by the grace of Christ, he shall not finde vs so vnreasonable, as to refuse it. Onely this I entreat him, that if he shall vndertake this Proofe, hee would forbeare *all professing or pleading Antiquitie* (n) and would remember, *that Gods word is or should be the proofe, if men will bring fit proofe to any good purpose* (o). If he do deale otherwise then so, surely (considering that these are his owne Rules) we shall not sticke to affirme, that *what he sayeth, is but so, so,* (p).

g p. 157. l. 18

h p. 15. l. 25

i ibid. l. 21.

k p. 34 l. 29

l p. 199. l. 2.

m p. 198. l. 25

n p. 12. l. 23

o p. 120. l. 10.

p p. 137. l. 10.

Now for the second point, aboue-named; if eyther they that oppose them selues vnto vs, shall say, or any other (not well acquainted with these questions) shall doubt, that they maintaine no such doctrine, let vs both make our apparance at the Iudiciall seate of a true Syllogisme: wherein the substance of the Plea betweene vs being this; *whether such and such Ceremonies are to be by the Ministers of Gods word conformed vnto*; & they being demanded, what they can alleadge for them selues, answere, that in as much as they are matters indifferent, commaded by soueraine authoritie, they must be yeelded to; when (I say) they thus plead,

the ſubſtance of their allegation (to the end it may hold currant) muſt of neceſſitie run in this forme. viz.

All indifferent things commaunded by ſoueraine authoritie to be vſed in the worſhip of God, muſt be yeelded to;
But the Ceremonies Queſtioned are Indifferent things, commaunded by ſoueraine Authoritie to be vſed in the worſhip of God:
Therefore the Ceremonies Queſtioned, muſt be yeelde to.

So that whether they will or no, they muſt be forced to be patrones of the aforeſaid Maxime (which I am perſuaded, when it cometh to triall, they will be aſhamed to owne) if they will needs preſſe vs with Authoritie on the one ſide, and the Indifferencie of the Things them ſelues on the other. And if any man ſhould be ſo aduenturous, as to vndertake to maintaine the before-mentioned propoſition, he ſhould ſoone runne him ſelfe into no ſmall number of Abſurdities.

If (notwithſtanding this that is ſaid) it ſhall yet ſeeme to anie that in the iſſue and proofe, wee yeelde not ſo much to the ſoueraine Magiſtrate, as in our proteſtation we acknowledge, I earneſtly pray him to remember, that euen by the Canons owne Teaching, the godly Kings among the Iewes were made the Patterne to vs of Regall Supremacie; and then let him aske the ſcripture, whether euer the godly Kings among the Iewes, had any ſuch authority to bring in any ſpiciall action or ceremony into the ſeruice of God without ſpeciall warrant, or whether they might deuiſe ought, and impoſe it vpon the Levites, reſtrayning them from their publique functions without obedience to it; or whether euer by any of the Prophets and meſſengers of God the people were taught, that for the outward forme & circumſtance of Gods worſhip, the Magiſtrates commaundement might be their ground vpon which they might ſafely build without further enquiry; Let him I ſay *ſearch the Scriptures* (q) about theſe things, and if he find them to anſwere (yea) to any of theſe interrogatories, then let him ſay that we deale diſloyally with Autho-

(q) Iohn 5. 39.

ritie;

ritie; otherwise, I hope, he will (at the laest) forbeare to ioyne with him, who saith we *winch and kicke* against his Highnes *Soueraintie:* No, no we leaue such iadish tricks to those, who (according to the old English proverbe) do both bite & whine, casting that fault vpon vs, of which they are not able handsomely to acquite themselues.

There is a second parte of the Obiection yet behind, branching it selfe into two clauses: 1. That the Presbytery is but a *new found* fancy. 2. That like vnto some deuoring Beast, it *swalloweth* vp a great part of the Kings supremacy. Of both these I will say some thing in a word. First, touching the newnes of the Presbyteriall gouernment, (the mislikers whereof so oft as they heare it mentioned, cry out, *What thing is this, what new doctrine is this*(r)) we haue the confession of one of the greatest aduersaries of it(*s*) it is no opstart fancy, nor any abortiue birth of some giddy braine, but a matter in vse and credit in the dayes of the Apostles. For he denyeth not, but that it hath heretofore bene vsed, and practized in the Church (because indeed that is a thing so apparant, that no man can for very shame gainsay it) only he would make this euasion, that it was not practised nor commanded as a gouernement not to be altered, and that there is no cause why it should now vnder Christian Princes of necessity be reteyned.

r Mar. 1. 2.
s D. Whitgift against T. C. p. 654

And vnto this confession of Doctor *Whitgift*, the Answere of *Thomas Cooper*, late Bishop of *Winchester* in his Admonition to the people of England; is fully agreeable.

Admonitio pag. 134. first edition.

Obiection.

They will reply (saith he) that at that time there were many Presidentes, as it were, and Gouernours of the Church, together with the chiefe Ministers in euery Congregation.

Answere.

I graunt it was so (saith he) but it doth not follow thereupon, that it is a commaundement, that for ever in all places, and at all tymes it shall be so. yea and in the next page his wordes are these.

Obiection.

They will say the Apostles afterward, & the primitiue Church did practise the same.

Answere.

I will not denie it (saith he) but let them strugle while they lust, they shall never finde a commandement in the scriptures, charging that for ever it should be so.

And indeed, vnlesse it be some such as this T.H. or as W. Wil. who are desirous to practise some two or three prety phrases or queint wordes (such as, *giddy thoughtes, & runne a madding after every vnsetled fancy, fetching their vagaries vp & downe, &c.* (t) *and newfanglisme* (u) *and the like*) vnlesse (I say) it bee some such, who are desirous to be doing, when as yet in many things they *vnderstande not what they speake neither whereof they affirme* (w): the rest that are better aduised, do not now so much debate with vs, whither the Presbyterie be ancient, or a gouernment in vse in the Primitiue Times, as, whether it be alterable, & whether it can agree with our Monarchicall gouernement. But now withall, to giue M.T.H. a tast of that holy Trueth, which hath wrung even from the very opposites to it, an acknowledgement of the ancientie of it, and something to resolue the Reader, (doubtfull perhaps in this point) I will speake a litle to shew of what reuerend standing the Presbyterie is in Gods Church.

t T.H.p. 8. l.26. 27. 28.30.
u W.W.p. 36 l.4.
w 1 Tim.1. 7.

M.Do. *Co.* treating of this matter (x) and thinking to giue vs the foyle, if the case come once to a debatement in the court of Antiquitie, would haue vs follow your *aduise of him who sayde: Aske thy Father, and he will shew thee; thine Ancientes and they shall tell thee* (y): we desire no better, Let this Rule hold, and then let the world iudge where the Trueth is. Let therefore the Records of true Antiquitie be searched, & the court Rolles of him who is the *Ancient of dayes* (z) be well and diligently perused, and there it will be found that in the Israeliticall Pollicie, there was a twofold Iurisdiction: the one *Ciuill*, for the determining of controuersies *betweene man and man* (a) *touching the thinges which partaine to this life*, as Saint Paule speaketh (b); the other *Ecclesiasticall* for spirituall businesses (c) & was in deed that verie same Session, which our Sauiour (fitting his speach to the present state of things as they then were) had reference to, in that saying of his, *Tell it vnto the Church* (d) therein both declaring and allowing the gouernment that then was, and commending it

x Chap: 2. of his modest exam.
y Deu.32.7
z Deu.7.6.
a Deu.1.15 16.
b 1 Cor.6.3
c Leu.10.10
d Mat.18.17

it also to posteritie. The company entrusted with this Ecclesiasticall Commission, was mixt, that is to say (that I may vse the expresse wordes of the text (e) partly of the *Lenites and Priestes*, partly of the *Chief of the Families*; or (to say as *Ieremy* doth, speaking deuidedly of this *Councill,*) *of the auncients of the people, and of the auncientes of the Priestes* (f). Of this kinde of Iurisdiction there was one in euery seuerall citie: *Tell the Church*, saith our Sauiour, alluding (as I haue said) vnto the Iewish forme (for as yet there was no setled Christian Church, drawne into a forme of gouernment). Now inasmuch as this was a Rule for all, every where, and in all the coastes of Iury: will any man be so senseless as to say, that Christ would enforce every one to trauaile vp with complaint to the Councill at Ierusalem, and not rather to that Authoritie which euery Synagogue had within it selfe? Againe, Christ sending his Disciples before him to Preach, acquaintes them with the entertainement they should finde, and among other particulars, he telleth them, that they shalbe deliuered vp (*εις συνέδρια* to the *Councils* (q): which speach argueth that into what part of the Countrey soever they came, they should be in hazard of those Iurisdictions, which were sparsed through all the limmes of that kingdome. Besides, Christ in another place (h) speaking of the persecution which the Pharisees & Scribes should rayse against those which should bee sent amonge them, saith, that that violēce of theirs will shew it self, *ἀπὸ πόλεως εἰς πόλιν*, *oppidatim*, as *Beza* translateth it, that is, in towne after towne, in every citie, the Ecclesiasticall governement should be an enemie to the Gospell. I am bold to call it, *the Ecclesiasticall gouernement*, because it is well knowne that the Iewes in our Sauiours time, were by the *Romanes* bereft of all ciuill Authoritie: some immunity was graunted them in some petit causes, which might not be preiudiciall to *Cæsars* soueraintie, but power of life and death, they had none; for sure if they had had it, in our Sauiours case (being so thirstie after his bloud) they would never haue forborne it: As for the stoning of *Steven*, it is manifest, it was done by Tumult, contrary to all ordinary course (i). So then, sith in citie after citie (by Christs foretelling) Authoritie should persecute Pietie, and sith also they had then no Authoritie but Ecclesia-

e 2 Chro. 19 8.

f Ier. 19. 1.

g Mat. 10. 17.

h Mat. 23. 34.

i Act. 7. 57.

cleſiaſticall; it muſt needes follow, that the Conſiſtories of this kinde were in their ſeuerall Synagogues for the well governing of the people appertayning to every ſeuerall ſocietie. Now for the thing in which this *Elderſhip* was employed, it was called,

(k) 2 Cro. 19 8. *The iudgement and cauſe of the Lord* (k) that is, matters which did properly concerne the ſoules & conſciences of Gods people, and chiefly, the overſeeing and cenſuring of mens corruptions, as well in life, as in doctrine: For which cauſe, was annexed the power to excommunicate, that is, to ſhut thoſe from the ſocietie of Gods people, whoſe courſe was ſcandalous and offenſiue, vntill they had giuen teſtimonie of Repentance: during the Time of which ſecluſion, the parties ſo cenſured, (though Iewes borne, and ſo within the compaſſe of the Couenant) were held as Heathen (l) and ſtrangers from Gods Church. A pregnant example

(l) Mat. 18. 17 of which Power (though I know corruptly and tyrannically exerciſed,) we haue in the caſe of the blinde man, *Caſt out*, as the

(m) Ioh. 9. 35 Text ſpeaketh (m). And of the ſeuerall degrees of this ſpirituall proceeding; the writings of the Hebrewes, ſpeake very expreſſie (n). Thus farre the beſt Antiquitie doth witnes with vs and for vs, that the Presbyterie is vniuſtly charged with noveltie, beeing the very ſelfe ſame forme of governement, which *Moſes (a man*

(n) Elias Gram: in Theſbite. (o) Heb. 3. 2. *faithfull in all Gods Houſe* (o) and farre from commendinge his owne private deuiſes to Gods people) practized, and the godly Kings of Iudah after him, obſerued.

Let vs a litle conſider the Times after Chriſt, in the dayes of the Apoſtles, and ſee whether this kinde of Regiment were by them diſſolued, and not rather brought in, and ſetled in all places, where the Goſpell was firſt planted by their Miniſterie. It is ſayd in generall, of Paul and Barnabas, that being at Lyſtra and Iconium, and Antioch, *they ordeyned Elders in every Church* (p)

(p) Act. 14. 23. The Scripture mentioneth the ſame officers in other Churches alſo. It were to long to inſiſt in every particular. If we ſhall allow one place of the holy Text to giue light to another; it will ſoone appeare what theſe Elders were, viz. All of them *Gouernours*, but not all Teachers, according as that place of Paul (q)

(q) 1. Tim. 5. 17. notwithſtanding all the cavilling exceptions made againſt it) is very expreſſe, *The Elders that rule well, are worthy of double honor*,

nor, *specially they which labour in the word & in doctrine.* A manifest proofe that the Eldership was a mixt companie, all of them entrusted with spirituall iurisdiction, but not all called to the office of publique Instructing. And these be the very same, whom the Apostle to the Romans (r) calleth Τὸς προϊσταμένους *Rulers*; to the Corinthians Κυβερνήτας (s) *Governours* (t): and in one worde the *Presbyterie* (u) a word now hatefull and ridiculous, yet graced by the heavenly language of Gods spirit. What the Authoritie of this Senate was, may be collected, out of the manner of the Apostles writing to those of *Corinth*, whom he reproveth for their remissenes and cõnivẽce in the case of the incestuous person (w): he calleth vpon them, to put him *from among them, and by the power of the Lord Iesus Christ to deliuer him vnto Sathan*; and after, whẽ as vpon their first processe against him, he was brought to giue testimonie of Repentance, Paul aduiseth them to vse a more fauourable course towardes him, *It is sufficient* (saith he) *for the same man that he hath bene rebuked of Many* (x), meaning that the priuate course of the Presbyterie by admonition and reproofe in their session hauing so wrought with him, it was meete that they should forbeare to shew any further austeritie. Now let any man consider with indifferencie, what kinde of *Governours* these were to whom Paul thus wrote: Ciuill governours wee are sure they were not; for the Christian Corinthians had none, being but lately called from Gentilisme, and liuing still vnder Magistrates which were Infidels: nay, they had not (y) (when Paul wrote this) so much as some appointed vmpires to decide their petit quarels: so that this was a government among them selues, *to iudge them which were within* (z) and to order the spirituall affayres of their owne particular congregation. And this is that very *Iurisdiction*, which (as though the scripture were but some new coyned historie) is called in scorne, a *New-found fancy*.

It were no hard matter to produce testimonies out of Auncient Fathers, both mentioning and approoving this kind of gouernment. But, as that which the Scripture giueth no warrant to, all the authorities of all the men in the world can not iustifie; so that which is grounded vpon the worde, needes no further confirmation.

r Rom. 12. 8
s 1. Cor. 12. 28.
t Seniores qui presidebant erant discipline. Cal. in eum locum.
u 1. Tim. 4. 14.
w 1. Cor. 5.
x 2 Cor. 2. 6 ὑπὸ πλειόνων.
y 1. Cor 6.
z 1 Cor. 5. 12.

Thus then haue I answered the first braunch of the latter obiection touching the Newnes of the Presbyterie. I could soone haue discharged this Proofe, by a short avouching that in defense of
a P. 164. l. 9 it, which Maister T.H. pleadeth for the Crosse (a) *The scripture doth say, where it doth not gainsay*, and I beleeue with better reason, inasmuch as the scripture manifestly forbidding the Crosse (as being, *a similitude of some thing in heaue aboue, or in the earth*
b Exo. 20. 4 *beneath* (b) made for a Religious vse and appropriated to the worshipp of God) speaketh not one title against the Presbyterie. But my desire is to giue the Reader some better satisfaction. And so I will come to the second braunch of the obiection: only, by the way, requesting the Reader thus much (least I should bee thought not to answere directlie to the point) to remember, that I was not to proove the necessary Perpetuitie of this gouernment, but only to shew that it hath the witnes and credit of Antiquitie. When Mai. T.H. falling from his Assertion of *New found*, and *fondly supposed*, shifteth to this (which is the ordinary evasion of the most that haue dealt in that cause) that though it were auncient, yet it was no where enioyned as perpetuall: then I will vse a meanes (that I may make bolde with him for one of his owne
c P. 64. l. 12 phrases) to firret him out of that corner (c).

The next clause is, that this government doth pare of no smal part of the Royall prerogatiue of his Maiestie. I will make onely this short answere. There was neuer any Monarchy more absolute by warrant from God, then the Kingdomes of *Israell* and *Iudah*; neuer any Princes endowed with *greater spirituall giftes*; And yet (as it hath bene prooved, and I suppose shall not easelie be disproved), those Estates could well inough brooke that kind of Iurisdictiō, neither finde we any where, that the glory of those Kings was darkened, or their authoritie any whit abridged therby. Why then should it be buzzed into the eares of our gracious King (who notwithstanding, in this case of Ecclesiasticall Supremacie, is pararelled to the godly Kings among the Iewes) that the desirers of the Presbyterie, are opposites to his Soueraintie? The greatest matter in this forme of spirituall regiment, deemed preiudiciall to the Absolutnes of a King, is, *subiection vnto Censures*: in which, though I will not say, but by the indiscretion of some

ſome ſpirites, there may an error bee committed, yet I would know faine (for my learning), what greater diſhonor it is to a King, to yeeld him ſelfe to a ſpiritual Overſeer for his ſoule, then to a man learned in Phiſicke for the health & ſtate of his Body? Or why ſhould that wrong be done vnto Princes, vnder a colour of Priviledge and immanitie, to bee depriued of thoſe ghoſtly helpes, which the Lord in his great wiſedome hath ordayned, both for the firſt *gathering together of his ſaintes* (d), for the *furtherance alſo of their perfection, whom he hath reſerued vnto Jeſus Chriſt* (e)? But, not to treat more of this matter, (whereof there is extant ſo worthy a diſcourſe (f) able to ſatisfie any reaſonable diſpoſition) I will ſay only this, that I cannot a litle mervaile, that the Prelates and their Adherentes, ſhould ſo bitterlie exclaime and ſo ſcoffingly, againſt *Lay-Elders* (as they terme them) and *Church-Aldermen*, and ſhould alſo continually beare the world in hande, that we would tyrannize over Kings; when as they them ſelues can not with any face deny two thinges, The one, that they take, or haue taken to them as Aſſociates in their high commiſſion for cauſes eccleſiaſticall, not only Prebendaries, and Chanons, but Knightes and Iuſtices and Gentlemen, I will not ſay Papiſtes and men of corrupt religion. The other is, that they would haue vs by ſubſcription, to approoue the fact of Saint *Ambroſe*, B. of *Millaine*, who ſharply reprooved and excommunicated that puiſſant and mighty Emperour *Theodoſius*, & brought him vnto open penance (g). Shal they take lay men to deale in Church Cenſures, & yet deride it in vs? Will they charge vs to vſurpe over Kings, and yet vrge vs to approoue the ſame by our harty (h) ſubſcription, which they vpbrayd in vs as an Inſolencie not to be endured? Let the world iudge their indifferencie, who are Authours to vs of the ſame thinges in effect, with which, and for which, they labour to diſgrace vs. And this ſhall ſerve for a Remoovall of the firſt of Maiſter T. H. his imputations, whom I would pray in the Lord, hereafter not to bee as a *Dead Flye* (i) *in the good oyntmēt of our good Name* (k), to make it vnſavory in the noſtrils of our gracious Soveraigne, whom, from our heartes we dayly pray for, that the Lord would *binde vp his ſoule in the Bundle of life*, and that *the ſoule of his enimies*

d Eph. 4. 12

e Iud. 1.

f The Aſſertion for true and Chriſtian Church-politie. &c.

g Hom. 2. of the right vſe of the Church.

h Examino.

i Eccl. 10. 1.

k Chap. 7. 1

l 1. Sam. 25. 19. *may be cast out as out of the middle of a sling* (l). Otherwise if hee
m Ps. 120 4 shall yet go on to make his Tongue as the *Coales of Iuniper* (m),
this shalbe our comfort, *Non est eadem sententia tribunalis Christi, & anguli susurronum* (n): The iudgement of the Lord Iesus
n Hie. ad vir. Herm. and the doome of privy whisperers in their corners, are not one: we must beare the reproch, and waite with Patience the Lords leasure, till he shalbe pleased to acquite vs.

The second Imputation.

That, that Church which hath nurtured vs in the truth. p. 7. l. 3. vnder whose wings wee haue nestled our selves. l. 9. which hath bene a Kind mother to vs. l. 20. which hath begat some of vs to Christ. l. 21. which found fauour in the eyes of as gracious a Queene as euer the earth bare, since Deborah rose vp a Mother in Israell. p. 8. l. 3. 4. which is graced by the highest in a Kingdom: receiueth wrongs at our hands. l 19. 20

The Remooual.

o De officiis lib. 1. cap. 3. *Lutum citò collegit amnis exundans*, sayeth *Ambrose* (o) i. a swelling brooke soone gathereth much filth. So, when men are caried (as with a violent and raging streame) with a full-bent resolution to defame, they rake together many foule vntruthes, not so much considering what may bee deliuered most truly, as what may be spoken most disgracefully. An example whereof we haue had already in part in the dealing of this T. H. and I doubt not by the grace of God, but that which is behinde shalbe found sutable. Before, we were accused to bee enemies to the King which ruleth vs: now we are challenged as wrong-doers to the Church which hath begotten vs vnto God.

In the impleading of this challenge, I would first craue of M. T. H. two things: The one is, what hee meaneth by this, *the Church*? If he vnderstand thereby according to the straunge doctrine

ctrine of the late Canons, (as I haue great reaſon to ſuſpect him, inaſmuch as his endeuours are to make all in them to be Canonicall); If (I ſay) with them, he intend, by (*The Church*) *The ſacred* (ſo called) *Synod*, which is, vnder the paine of the blacke curſe, decreed to be *The true Church of England by repreſentation:* then, do we in expreſſe termes denie the Accuſation; for lett them ſhew (or you, their Aduocate on their behalfe) wherein frō vs, they haue receyued the ſmalleſt iniurie. Sure we are, (& the Lord both knoweth it, and in his due time will right it) that the wrongs they haue done to vs, and to the people of God through vs are intollerable: we, by them, for refuſing (in meere conſcience toward God) to yeeld to thoſe things, which (by their owne confeſſion) might be ſpared, and which wee are perſwaded are vnlawful, they them ſelues alſo being vnable to iuſtifie by the canon of the ſcripture, that which they impoſe, are diſcharged of our Miniſtery (dearer to vs then our life) are caſt (with our families) out of thoſe honeſt meanes, which God, and Right had prouided to maintayne vs: and all this, not for the ſcandall of our liues, or the negligence and vnſoundnes of our Publique Teaching, (for ſuch faultes they can well inough digeſt) but becauſe (for feare to offend God, and to go againſt that Trueth which the Lord hath reuealed to vs) we deny conformitie to ſome needles and offenſiue Rites, and hold backe our handes from approouing that, which our Heartes do tell vs, is without all colour of ſound warrant from the Scripture. Now what extreame wrong they haue done to the people of God by this kinde of courſe with vs; it is too apparant. For it is well knowne, that the Congregations, over which we were placed, are not only (notwithſtanding their great moane-making, their plying the Biſhops with petitions, their readines to ſtrayne themſelues farre to ſome outward charge to redeeme a ſpirituall benefit) deprived of the comfort of our Miniſtrie; but are alſo left (ſome of them) vnto Hirelings, Pluraliſts, Idlers, Corrupt-Teachers, who, to the hazarding of many ſoules, and to the reioycing of Atheiſts and Papiſts, do pull downe that which we haue built, & confirme thoſe evils, which wee haue with all our beſt endeuours laboured to ouerthrow. If by (*the Church*) he meane thoſe, whom the ſpirit

l 1. Sam. 25. 19. *may be cast out as out of the middle of a sling* (l). Otherwise if hee
m Ps. 120 4 shall yet go on to make his Tongue as the *Coales of Iuniper* (m),
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The Remooual.

o De officiis lib. 1. cap. 3. *Lutum ciò collegit amnis exundans*, sayeth *Ambrose* (o) i. a swelling brooke soone gathereth much filth. So, when men are caried (as with a violent and raging streame) with a full-bent resolution to defame, they rake together many foule vntruthes, not so much considering what may bee deliuered most truly, as what may be spoken most disgracefully. An example whereof we haue had already in part in the dealing of this T. H. and I doubt not by the grace of God, but that which is behinde shalbe found sutable. Before, we were accused to bee enemies to the King which ruleth vs: now we are challenged as wrong-doers to the Church which hath begotten vs vnto God.

In the impleading of this challenge, I would first craue of M. T. H. two things: The one is, what hee meaneth by this, *the Church*? If he vnderstand thereby according to the straunge doctrine

ctrine of the late Canons, (as I haue great reaſon to ſuſpect him, inaſmuch as his endeuours are to make all in them to be Canonicall); If (I ſay) with them, he intend, by (*The Church*) *The ſacred* (ſo called) *Synod*, which is, vnder the paine of the blacke curſe, decreed to be *The true Church of England by repreſentation:* then, do we in expreſſe termes denie the Accuſation; for lett them ſhew (or you, their Aduocate on their behalfe) wherein frō vs, they haue receyued the ſmalleſt iniurie. Sure we are, (& the Lord both knoweth it, and in his due time will right it) that the wrongs they haue done to vs, and to the people of God through vs are intollerable: we, by them, for refuſing (in meere conſcience toward God) to yeeld to thoſe things, which (by their owne confeſſion) might be ſpared, and which wee are perſwaded are vnlawful, they them ſelues alſo being vnable to iuſtifie by the canon of the ſcripture, that which they impoſe, are diſcharged of our Miniſtery (dearer to vs then our life) are caſt (with our families) out of thoſe honeſt meanes, which God, and Right had prouided to maintayne vs: and all this, not for the ſcandall of our liues, or the negligence and vnſoundnes of our Publique Teaching, (for ſuch faultes they can well inough digeſt) but becauſe (for feare to offend God, and to go againſt that Trueth which the Lord hath reuealed to vs) we deny conformitie to ſome needles and offenſiue Rites, and hold backe our handes from approouing that, which our Heartes do tell vs, is without all colour of ſound warrant from the Scripture. Now what extreame wrong they haue done to the people of God by this kinde of courſe with vs; it is too apparant. For it is well knowne, that the Congregations, over which we were placed, are not only (notwithſtanding their great moane-making, their plying the Biſhops with petitions, their readines to ſtrayne themſelues farte to ſome outward charge to redeeme a ſpirituall benefit) deprived of the comfort of our Miniſtrie; but are alſo left (ſome of them) vnto Hirelings, Pluraliſts, Idlers, Corrupt-Teachers, who, to the hazarding of many ſoules, and to the reioycing of Atheiſts and Papiſts, do pull downe that which we haue built, & confirme thoſe evils, which wee haue with all our beſt endeuours laboured to ouerthrow. If by (*the Church*) he meane thoſe, whom the ſpirit

of God (considering them apart from their Teachers and spiritu-
(p) Act. 20. 28 all guides,) termeth, *The Flocke* (p), we will not feare, even in the presence of God to protest, that we are guilty of no wrong towards them; vnlesse this be a wrong, to labour by all peaceable meanes, that every congregation through this Land, might be seysed of those *holy Immunities* wherewith the Lord Iesus hath endowed them, hauing alwayes with them such watchfull overseers, by whom they might be both soundly instructed in Gods Truth, and so hedged in with holesome discipline that *their con-*
(q) Phil. 1. 27 *versation might be as becometh the Gospell* (q) and they also each
(r) 2 Cor. 11. 2. of them *presented as pure virgins vnto Christ.* (r) But, if now, thirdly, he vnderstand by (*The Church*), the present state of Religion and Church-gouernment, and administration of holy things, as it is now amongst vs, countenanced by Authority: then my second request is to Maister T.H. that he would forbeare any longer to cloud his accusation in a mist of idle words, and ioyne issue with me, comming to some particulars; that so a directly-named accusation, may receiue a direct and speciall Reply. But (to ayme at Maister T. H. his meaning, and to cleere all surmises which by these generall imputations may arise in the Readers thoughts) I can not deuise, for what, they should haue colour of iniury (done to *The church*) to charge vs with, except it be for one of these namely, 1. either because, we say there are in our Ecclesiasticall Lawes and government some corruptions, or 2. els because we haue laboured and do still labour that they may bee redressed. 3. or because we haue committed some foule errour in the manner of seeking a Redresse; 4. or in particular (which M.
(s) P. 8. in fine T.H. stumbleth at (s), because we haue desired the stablishinge of that spirituall regiment, (which he calleth, *an abortiue fancy*, but) which we are able to make good proofe of by the scripture. If he, or any shall name the first; I will bee bolde to demaunde againe, whether in their consciences, it were not rather a wronge vnto our Church, to affirme it to be voyd of all corruption, and to be free from blemish? Who will say for shame, that there is no errour in our Discipline, no oversight in our government, nothing that needes bettering in our externall forme of Gods worship? Some things amongest vs are so grosse, that even O. O. (though

(though otherwiſe bold inough) is yet aſhamed to defende them as *Dumbe-dogs, negligent preachers, Non-reſidents* (t). I know well, Maiſter H. in his learning, holdes it as a Paradoxe, that *The Church of England* ſhould bee confeſſed a *true Church*; and yet maintayne a *Booke* for the *ſeruice of God*, hauing in it, pointes againſt the worde of God (u). But I pray you, Mai. H. ſpeake you ſoothly as you thinke, or but merely, being diſpoſed to exerciſe your wit vpon the proteſtation (as it ſeemeth) of one of your neighbour Miniſters? And do you indeed deeme it vnpoſſible, that the Church of England continuing a true Church, ſhould maintayne ſome pointes which the word of God giues no allowance to? What thinke you then by the Church of Iſrael in the wildernes, worſhipping God after an idolatrous manner, in, and by an Image (w)? was not there a true church, maintayning a courſe directly contrarie to the word? And yet we impute no ſuch groſneſſe to our church; why then ſhould theſe two propoſitions be thought to be of that fighting and contradictorie nature, that they can admit no reconcilement, *The Church of Englande is a true Church of God*; and, *The Church of England maintayneth a Booke for the ſeruice of God, in which are ſundrie pointes againſt the Worde of God?* An Error is an Error, and a ſinne, in whomſoeuer, whether whole Church, or private Chriſtian: yet, as the maintenance of an error in Religion, no though it be in a fundamentall point (prouided that it be not perpetuall) is no preiudice to the Being of a Chriſtian, (though (I confeſſe) it is a great diſparagement), ſo neither doth the ſtiffe holding of ſome toyes ſauoring of Idolatrie, make a nullitie of a Church, howbeit (I know) it is a blot. This compariſon holdeth well, inaſmuch as that poſſibilitie of erring which is incident to one private Chriſtian by him ſelf, is incident alſo to a whole ſocietie; and becauſe withall, we find no promiſe of Immunity in this caſe, more appropriated to a whole Church, then to ech faithfull man in ſeuerall. If this then be obiected as an iniury, that we charge the Church amongſt vs with corruptions; it is thus eaſely anſwered: and to ſay we hold contradictions, by acknowleding the Trueneſſe of the Church, and yet blaming the miſorders of it, is a very childiſh cauill, deſerving rather to be hiſſed at, as an abſurditie,

t Pict. of a Puritane, p. 28.

u P. 68. l. 15. &c.

w Exod. 32

ditie, then to be confuted, as an obiection of any great validitie. Well then if we haue not offred wrong to our Church in taxing it for ſome enormities, ſhall we be challenged, as iniurious, becauſe we haue laboured a redreſſe? God forbid, woe be to vs, and vnworthy we of the Miniſtry to which the Lord hath called vs, if we ſhould not endeuour by all good meanes, that the worke of God amongſt vs might be brought vnto all poſſible perfection. True it is, there is no abſolutenes to be looked for in this
x 1. Cor. 13. 9. life, and ſo long as our knowledge is but in part (x), there can not chuſe but be many imperfections: But what then? becauſe
y Zeph. 1. 12 we can not be perfite, ſhall we therefore *freeze in our Dregs*? (y) and wilfully be imperfite? If when we haue done our beſt, there wilbe ſpots, ſhall we, when a ſpot is diſcouered, not labour to remooue it? Our ſtate-diuines haue got a rule by the end, which (for lacke of better reaſons) they make great vſe of; touching the perill of innouations: And it is one of Maiſter D. Covell his maximes, that *Wiſedome will rather tolerate ſome euill in a forme*
z P. 19. l. 9. *of government that is tryed, than in a government vntryed* (z), and much adoe he and his fellowes make about *Novelty* and *Antiquity*: Though a thing be well done, yet it looſeth the cre-
a P. 18. l. 4. dit, if it ſauour of *Novelty* (ſaith the Doctor) (a). But (alas) what weake Principles are theſe? what corruption ſo groſſe, but may get countenance; what Courſe ſo holy and ſo vpright, but may be vtterly foyled vnder theſe pretenſes? Sodayne chaunges, I confeſſe, ſauour not of wiſedome; but a ſetled perſiſting in an evill way, vnder a colour of ſtayednes; may iuſtly be condemned of peeviſhnes: To alter quickly, vpon the firſt apprehenſion of a thing propounded, is vnconſtancy, but to ſtand out ſtill, after a manifeſt demonſtration of the Betternes of a courſe, is (with to great favour) called *Obſtinacy*. *It hath bene ſo, time out of minde; Thus did our progenitors, This was once good, and why is it not ſtill good?* Theſe and the like we find common in the mouthes of the ignorant multitude, being their beſt pleas on the defenſe of their ſtubburnes, and we do iuſtly pity their ſimplicitie: And will Doctors and deepe Diuines, take vp this idle kind of reaſoning, accounting Preſcription to be Plea good inough againſt a Trueth? Indeed in matters pertayning to Civill govern-

ment

ment, yea and in the arbitrary circumstances of Church-pollicie, when, two things being propounded, they are well knowne to be both good, though (it may be) the one be better then the other, then (I say) in such a case, to avoyde the inconveniences accompanying Innovation, if the Elder Good be preferred; it is not much to be found fault with. But in the businesse of God, & in maters belonging to the solemne worship of his Name, when that which is complayned of, is prooved to bee amisse, and that which is perswaded, is demonstrated to bee the revealed will of God; if then any shall attempt to patronize the one vnder a color of *Antiquitie*, and to disable the other with an imputation of Noveltie; it shall not be amisse to tell him, that this maner of Arguing better beseemeth a Papist servilely devoted to the mooth-eaten Traditions of his fathers, then a Diuine, desiring to bee reputed a professor of the Gospell. Adde heerevnto, that (besides the weaknes of the Argument, (*This is a new course, and will bring an Alteration with it, and is therefore not to bee admitted*): Our adversaries do cozen the world in terming our perswasions for Reformation, *Novelties*. For though some account those things *ancient*, which haue continued all their time, and whereof they haue heard their forefathers make relation, and adiudge those things, new, which they themselues, eyther through Ignorance, know not, or through wilfulnes and Neglect, haue had no experience of; yet if according to the advise of the holy ghost, (b) we shall *stande in the wayes, and aske for the old way*, and by the Rule of *Cyprian* (c) *not regard that which any other hath done before vs, but that which Christ hath done which is before all*; then it will appeare (according as I haue in part before prooved) that, that which we so much desire, is (though now, through the Corruption of the Times long discontinued) yet of an auncient planting, and of a long Continuance in Gods Church. Sith then, that neyther the Custome of an Error can warrant it against a needfull Reformation (for, as the Law saith) (d). *Things which are of no force in the beginning, are no whit better by continuance*) neyther yet can the things we craue be truely convicted of New fangledness; I hope we shall not be hencefoorth accused of wrong done to our Church, if we labour that her *youth may bee renued*

b Ier. 6. 16.

c lib. 2. ep. 3

d Quæst. ab initio D. de regulis Iuris.

like the Eagles (e) and that the Rust which is fretted in, by continuance, being scoured of, shee may be like *Zion, the perfection of Beauty* (f) and as *Jerusalem the praise of the world* (g).

e Ps. 103. 5.
f Ps. 50. 2.
g Is. 62. 7.

But (perhaps) though we haue trespassed our church neither in imputing Corruption to it, nor in wishing a Redresse; yet wee haue fayled in the manner of our seeking it, and our cause hath not bene caried in that good fashion that it ought to be: I know Mai. D. *Covell* hath a whole chapter of this point (h), the pith whereof is, (as appeareth both by the Inscription & Conclusion thereof) *That the proceeding of the Reformers is wholy vnlawfull and without warrant.* And it seemeth by Ma. H. his eleventh Rule touching Ceremonies (i) that he doubteth vs, least (as the Doctor saith (k) *we become vnskilfull Phisitians to this Publike sicknes, & vse blood-letting too much* (l). To these things I answer thus: First we take vnto our selues no such Priviledge, but that we may fayle in the manner of our endevouring to further our purposes. Happely we haue not alwayes attempted the Cause with that advised preparation, and with that earnest seeking the Lord, which did become vs: And therefore God, for our better humbling, might haue iustly suffered vs in some things to bee mistaken, in some things overcaried. Secondly, if we haue erred, it is a wrong rather to our selues and to our Cause, then to the Church. Thirdly, we see no cause at all, why the oversights of some (if any such haue bene) following too fast, the Aboundance of their owne sense; or, the frantike enterprises and headdy courses of such who haue masked their owne vilenes vnder a pretēse of seeking to reforme: should be cast as generall Imputations vpon vs all. In the dayes of Q. Mary, Iudge *Hales* attempted to kill him selfe with his knife, being prisoner in the Fleete. Herevpon *Winchester* tooke occasion to say openly in the *Starre-chamber*, that the Gospell was a doctrine of desperation (m): was this a good conclusion? An other, one *Will. Flower*, otherwise (as the story termeth him) a constant witnes and faithfull seruant of God, strake and wounded a Priest vpon the head and vpon the arme and hand with his wood-knife: wherein (saith Maister *Fox* (n) he did not well or Evangelically: Now if vpon this or the like example any man should avouch, that the doctrine which we professe, & for which he

h Chap 4.
i p. 12. l. 14.
k p. 32 l. 13
l T. H. p. 12 l. 16.
m Actes & Monu. the story of I. Hales.
n In the storie of W. Flower.

he dyed, is a seditious and bloud-shedding doctrine; wee know well, it were a very weak Collection. Besides that, I do not thinke our Aduersaries them selues will defend euery speach and euery course, which euery forward spirit on their side, hath spoken or written, or followed on their behalfe. Fourthly, I would pray them to sift well our courses since his Maesties happy entrance in amongst vs; and let them name wherein wee haue done ought, that may iustly be said, ill to become the Ministers of Christ Iesus. Haue we drawne any sword, haue wee raysed any Tumult, haue we vsed any Threates, hath the state bene put into any feare or hazard through vs? Manifold disgraces haue bene cast vpon vs, we haue endured them. The libertie of our Ministry hath bene taken from vs, and (though with bleeding hearts) we haue sustayned it: We haue bene cast out of our houses, and depriued of our ordinarie mayntenance, yet haue we blowne no trumpet to sedition: These things haue gone very neare vs, and yet did we neuer so much as entertayne a thought of violence. Trueth is, we haue petitioned the King and State: and who hath reason to denie vs that libertie? We haue craued of the Prelates to deale with vs by law, and is not that the common benefite of euery subiect? We haue besought them to convince our consciences by the scripture, and to affoorde vs argumentes to iustifie their courses: & is not this allowed by Proclamation (o) We haue preassed with Reasons *well-grounded* (as we thinke, til we be better answered); and haue we not the Kings Royall direction for that manner of proceeding? (p) Alas, what would they we should do? Will they haue vs content our selues with this only, that they are Bishops, and therefore for their greatnes only to be yeelded to? *Episcoporum authoritas opprimere nos potest, docere non potest* (q): *The Bb. authoritie may crush vs, but it can not perswade vs.* The conscience of a Christian requireth some surer footing. Will they that we follow D. Co. his Rule, *To rest as well in that which the Church commaundeth vnto vs, as in that which God commandeth to his Church?* (r) We detest that as flat Popery, and a meere tyrannizing ouer mens soules, knowing that though the Lords iniunctions are to be receyued, without questioning; yet the ordinances of the *Church* are presented to vs, *non cum credendi ne-*

o Procl. Iul. 16. 1604.

p Epistle to the Reader before βασιλ: δωρ. q Hierony. Do. Covell.

r D. Co. p. 19. l. 1.

ceſſitate, ſed cum iudicandi libertate : not with neceſſitie of beleeuing, but with libertie of iudging. Or ſhall we follow Maiſter H. his aduiſe, viz. *frame our actions to that which is commaunded*, although we haue *forcible reaſon according to the true meaning of the ſcripture, againſt the thing concluded on?* (s) We abhorre that Hipocriſie, and leaue ſuch temporizing vnto thoſe which are content to make them ſelues *the ſeruauntes of men* (t). Well then, I hope it appeares, it is neither our laying ſome corruptions to the charge of our Church, nor our deſiring that they might bee redreſſed, nor our manner of helping forward our deſires; which deſerueth the name of an Iniurie to our Church. Let vs come then to the laſt point, and ſee whether (as Mai. H. inſinuates) the Church receyueth wrong at our handes, becauſe we vrge an other kinde of ſpirituall regencie, then this Lordly Primacy. It is a matter which by all the ſtraynings of men therein employed, could neuer yet be cleered that *Prouinciall and Dioceſan Biſhops are by Diuine Right, rather then by Humane Pollicie.* We for our partes holde theſe things firme: Firſt, that that Church-calling for which the ſcripture giueth no expreſſe warrant, is meerely vſurped and vtterly vnlawfull. The office of Iohn (though it were extraordinary) yet we ſee the care of the holy Ghoſt, to prooue it by the Scripture, *This is he of whom it is ſpoken by the Prophet Eſaias* (u). Let any Diuine tell me what doctrine he would collect, if he were to preach vpon that place. Secondly, that the Holy writt makes no mention of any ſuch B. as is now amongſt vs. Shew me (who can) the title (*Epiſcopus*) or Biſhop giuen there to any mortall men in reſpect of other Paſtors, and not wholy & only in reſpect of the flocke.

s p. 13. l. 7. &c.

t 1 Cor. 7. 23.

u Mat. 3. 3.

This we well know, that the higher any Church office is, the more excellent it is, and of the greater neceſſitie: Againe, the greater the neceſſitie of it, is, the more expedient is it, that the nature and qualitie of it ſhould haue a very exact and preciſe deſcription; according as both in the old & new Teſtament, we finde each office as it is higheſt, ſo to be deſcribed more particularly: But now we can no where finde the office of a Dioceſan B. ſo much as once named, much leſſe deſcribed. To ſay (as ſome do) that Bb. are by office, Paſtors, and that therefore their office is taught there

there where the Pastor his office is declared; is a very silly evasion: For sith (as appeareth by the booke of Ordayning, Bishops, Priestes, and Deacons) Bishops with vs and Pastors haue a different ordinatiō, it must needes be that they are different Callings: Aecording as the Apostle prooveth (w) that the Priest-hood of Christ was diuers from the Leuiticall Priest-hood, because the maner of the ordayning of each was diuers, the one being without an othe, and for a time; the other being with an othe and for ever. Thirdly, this we are sure of also, that both the learned in the law (x) do acknowledge that one part of the Kings iurisdiction, consisteth in graunting Ecclesiasticall Iurisdiction vnto Archbishops, Bishops, and other Prelates; and that the learned Cleargie in the dayes of King *Henry* the 8. (y) at the time of abolishing the Popes authoritie, did ioyntly acknowledge in their submission to the King, *That it is out of all doubt that there is no mention made neither in scripture, neither in the writings of anie authenticall Doctor, or Author of the Church (being within the time of the Apostles) that Christ did euer make or institute any distinction or difference to be in the praeminence of power, order, or Iurisdiction betweene the Apostles them selues, or betweene the Bishops them selues, but that they were all equall in power, order, Authoritie and Iurisdiction. And* (as after followeth) *that the auncient Fathers thought necessarie to enact and establish by their Decrees and Constitutions, an order of degrees to bee among Bishops & spirituall Gouernours of the Church, not for that any such differences were prescribed and established in the Gospell, or mentioned in any Canonicall writinges of the Apostles, or testified by any Ecclesiasticall writers within the Apostles time.* So that these learned men (some of them Martyrs after (z)) confessed the disparity of Ministers and the Lordly Primacie of Bishops, to be but a politike deuise of the Fathers, & not any immediate ordinance of Christ Iesus.

w Heb. 7. 16. 17. 21.

x Sir Edw. Cook de iure regis Eccle. f. 8.

y It is to bee seene in the Actes and Monu.

z Cranmer, Latimer, &c

Now touching that manner of Government which we desire: we haue (as hath bene shewed) the confession of our Aduersaries, that is was, that, which the Apostles established in the Churches where they came; And are right sure, that if the Prelates & their Adherentes, had but halfe that shew in scripture for their Autho-

title, which we haue for the Gouernment we desire: the world should soone ring thereof, and they would make them selues sure of that, which now they haue no meanes to establish, but by a violent vrging of men to iustifie their Calling by subscription. Wherevpon I request Mai. H. (all gibing, about *Feagaries*, *and seeking of Asses in a Forrest*: *Of wilde Imaginations* (a) layd aside); he would eyther proove by good demonstration the Authoritie of Diocesan Bb. to be *by diuine Right*, or els shew what wrong we do to the Church, if wee perswade the receyuing of that spirituall Regiment which is graced by the Apostles owne vsing, and is disparaged only with a colour that it is *incompatible with a Monarchy*; rather then that, which is a meere Invention of man, and which Experience hath also sufficiently declared, to be no sound friend to the true thriuing of Gods Church.

a p. 8. l 30. &c.

Thus (I hope) I haue dubled this point, and shall procure an easie passage for it into euery indifferent mans Heart, that the Imputation of wrong done by vs vnto the Church (though caried with a gay florish) is without any ground of Trueth, a matter, whereof he may soone accuse vs, but shall not (when it cometh to triall) be so soone able to convince vs. We acknowledge from our heartes the Churches of this Lande to bee the True visible Churches of Christ Iesus: we thanke God for the preaching of the Gospell amongest vs, and confesse our selues to haue bene begotten vnto God thereby. We honor the Memory of Q. Elizabeth, and are forward to speake as much good of her, as Maister H. or any of his Humour whomsoever. It hath reioyced vs (and still doth) that his Maiestie succeedeth her as well in Loue to the *Trueth*, as in Right of *Blood*. But what then? Shall we wrong the Churches with vs, or contradict our acknowledgement, if we blame and bemone their defectes, and labour a redresse? I hope *Ephesus* was a true Church, though our Sauiour came in with his Item, (*I haue somewhat against thee* (b.) Do wee iniurie to our late *Queene*, if we say, that notwithstanding her zeale for the Gospell, she left behinde her (perhaps being hindred by those who should haue furthered her) some foule corruptions vnreformed? Say then also that the holy Ghost hath wronged the memorie of the good Kings of old, of diuers of whom it is sayd,

b Reu. 2. 4.

that

that *they did right in the eyes of the Lord* (c) *did that which, was good in the sight of the Lord* (d), *did vprightly* (e), yet in the storie there is a (*But*) followeth, which sheweth there was some defect, But *the hie places were not taken away, &c.* Or do we any preiudice to the good Affection of our now *Soveraigne*, if wee wishe, that he may encrease in zeale, and may perfite that good worke which his godly predecessors (f) haue begun, that so by his making a through Reformation, he may giue cause to the ensuing Ages to say of him, as was saide of *Iosias* (before whom notwithstanding there were many worthy Princes) that, *Like vnto him there was no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might, according to all that is written* (g)? I mervayle that men of iudgement and Learning will adventure to present such things to the worldes viewe, and to terme those suites, and motions, and endeuours, by the name of *wronges* to King and State, the furtherance and accomplishment whereof shalbe their greatest glory: When as after the Captiuitie, *the foundation of the house of the Lord was layde, the people shouted with a great shoute*, But even then also *many of the Priestes and the Leuites and the chief of the Fathers, auncient men, which had seene the first house, wept with a loude voyce* (h). Here was a different disposition at the restoring of Religion, yet were not the *weepers* reputed Enemies, more then they which *shouted alounde for ioye*. In like manner, if while Maister H. and others seeme to be glad at the present state of things, we (not sorrowing for that which is done, no more then did those *Priestes and Leuites, &c.* but) mourning inwardly for that which is yet wanting, do labour according to our places, that all thinges may become answerable to the *First house*, and that the *Primitiue beautie* of Gods Church might be restored: why should it be so odiously imputed to vs, that we *seeke not the wealth of this Kingdome, but the Hurt* (i), *and that we are men of a discontented humour, whom nothing can please but the fulfilling of our owne fancies*? And this may serue for the Repelling of this seconde slander.

c 1 King. 15 11.
d 2. Kin. 12. 2.
e 2 Kin. 14. 3.
f K. Hen. 8. K. Edw. 6. Q. Elizab.
g 2 Kin. 23. 25.
h Ezra 3. 11, 12.
i Ier. 38. 4.

The

The Thrid Imputation.

That we be Punyes in Learning, and few of vs but Proselytes in ſound Diuinitie. P. 9. l. 30. 31. That ſome of vs haue neither Homer, nor line of knowledge in the Liberall Sciences, P. 151. l. 15. 16. 17.

The Remouall.

Saint *Hierome* ſpeaketh of ſome who haue their Syllogiſmes and Argumentations, *non in modo & figura, ſed in Calcibus* (k), not in Moode and Figure, but in their Heeles. Maiſter H. is not much vnlike theſe: For wanting ſtore of good proofe to make good the things which he deſireth to maintayne, he layeth about him with his heeles, and by kicking at the parties, laboureth to overthrow the cauſe; that ſo they being reputed in the world, Idiots for learning, and Novices for Diuinitie; through this preiudice their matter might be condemned peremptorily, before it be heard iudicially. The French man hath a prety Proverbe (l) to this effect in Engliſh, *That he who would haue his Dog killed, giues out firſt that he is mad:* ſo theſe men (the Prelates & their Inſtrumentes) wiſhing vtterly to ſuppreſſe vs, & not caring what became of vs, ſo that they were rid of vs; cry out, *that wee are a pack of vnlearned and ſilly creatures, men of no worth, ſlender Diuines, verball fellowes*, that ſo they may the better credit their owne vncharitable courſes with vs; & diſcredit vs among thoſe, who preſuppoſing our inſufficiencie, do never ſo much as enquire what it is which we do maintayne. Hence it is, that, we being by them ſo much debaſed in the Eyes of the world, though they are in their conſciences conuicted of the neceſſitie of ſundrie things which we perſwade; yet, as the Archbiſhop of *Cepua* cryed out againſt Reformation, ſaying, *that if it were hearkened to, the Lutherans would boaſt that they had bene forced to it by them*; ſo I verely ſuppoſe, that our great Church-men could bee contented that ſome things ſhould bee redreſſed, but that they feare,

k Aduerſus Iouin. li. 2.

l Qui ſon chien veut tuer, la rage luy met ſus.

feare, that the Thanke thereof ſhould returne to the poore Puritanes (as they terme them) whom they haue by all meanes endeuoured to diſgrace.

But to come neerer to the Accuſation; Firſt, I can not but mervaile, how a man deuoted (as Mai. H. is) to vpholde the Epiſcopall credit, durſt open his mouth to make this challenge. For, if we be men of that ſmall learning, and of that ſlendernes in Diuinitie, and yet be Miniſters, and (diuers of vs) Authorized Preachers, and Paſtors admitted over particular (and ſome alſo very populous) Congregations; doth he not ſee what a privy Blowe he giueth to the Reverend Fathers, who haue bene ſo careleſſe, that through their remiſſenes ſo many pety-clarkes, & weake diuines haue winded them ſelues into the Church? And is it then ſo (Mai. H.) that ſome of the Biſhops are (to quite you with ſome of your owne (m) Engliſh) *ſo dormitant on their beds of Reſt, ſleeping out their Eyes*, what for ſlight examining, what for privy Bribing, ſuch ſilly animals as you talke of, are entruſted with the Cure and Care of mens ſoules? I haue read of a certayne *Thracian*, *Licurgus* by name (n), how that imagining he was hewing downe a Vine with his hatchet, he ſlew his owne ſonne and maimed him ſelfe: In like manner, you, ſuppoſing to nicke vs, for our poore model of learning, and weake skill in Theologie; haue giuen a greater wound vnto the Prelates, who (this which you averre being true) can not acquite them ſelues of making too eaſie an Entrance into the Miniſtrie, for men of ſuch No-ſufficiencie. Beſides, who ſo ſhall conſider that (*Miſerabile vulgus*) that wofull Crew, that Racked Regiment of Donſticall and vnlettered Sir-Iohns, which haue euen covered the Lande, like the *Frogges of Egypt* (o) leading many thouſandes with them ſelues *into the ditch* (p), and the ſame yet ſtill graced and countenanced by the Prelates, (as being their Creatures). Who ſo, I ſaye, ſhall conſider this, will thinke they haue ſmall cauſe to crye out vpon vnlearnednes in vs, ſith they them ſelues, (though they are willing to haue ſome ſcholers about them, vpō occaſion to plead and write for them,) yet can be content to ordayne and ſende abroad into the countrey, ſuch as are as fit for the Church, as an Aſſe is for the Lute (q) or as a blinde man is to be made a painter.

m p. 75. l. 2 b

n Apollod. de origi. deorum, lib. 3.

o Exo. 8. 6.

p Mat. 15. 14.

q Aſinus ad Lyram.

Secondly (to let passe the pressing of this aduantage giuen by Mai. H. against him selfe) fayne would I vnderstande, vpon what grounde this peremptory Iudge (yet I will be bolde to aske him by the way as he asketh another (r) *Who made him a Iudge*) deliuereth this determinate sentence, that we are but *Punies* in learning? Is it because we cannot all of vs stile our selues as he doth, *Bacherers of Diuinity*? Suppose we could not, (though yet some of vs can, and more to), shall that proove vs to be vnlearned? It is an old and not vnknowen Proverbe, *Cuculus non facit Monachum: The Hood maketh not the Clarke.* It is on neyther side a good Argument to say, *He hath taken sundry Degrees, Therefore he is learned:* or, *He hath taken no Degree, Therefore hee is a Dunce.* There be many duble and treble-titled, which are but singly learned, & many also well grounded in good letters, which never receyued any Academicall enstalement. If it could be proued that that same ἐπίρρυτος δύναμις *that Diuine influence* which *Clemens* speaketh of (s) were tyed vndividedly to the Vniversities, and Degrees: it were something to conclude, that some of vs want learning, because some of vs (it may be) want degrees. I speake not against Vniuersities, nor against Degrees: I wish from my heart, that each College in both, may be as *Samuels* was, euen *Naioth*, (t) that is, *Beautie it selfe*, & that the Scholers may be as the *plantes growing up in their youth, & as the corner stones grauen after the similitude of a Palace* (u). And as touching Degrees, I know that when they are deservedly bestowed, they are testimonies of mens good, both Artes and Partes, and are therefore not to be despised: Only I would shew, the ill & insufficient Reasoning, from No trayning vp in the *Vniuersities*, and No *Degrees*, to No *Learning*. It is, as the Scholers phrase it (w) *From the staffe to the Corner*, an Inference raysed not without violence, and yet concluding without Consequence. But some of vs haue no *Homer*. A perilous crime. How if *Homer* had neuer bene? How if the Ruines of *Troy*, and the ten-yeares Travaile of *Vlysses* had neuer bene heard of? Put case the valour of *Achilles*, the beauty of *Helena*, the amourousnes of *Paris*, the misfortune of *Hector*, the cowardize of *Therstites*, the witcheries of *Circe*, the good cariage of *Penelope*, and her sonne *Telemachus*, and many the like

r p. 69. l. 21

s In περιληπτικῷ.

t 1 Sam. 19. 18.

u psl. 144. 12.

w A bauile, ad angulum

like particulars of *Homers* storie had bene buried in forgetfulnes; what preiudice could it haue bene to the studie of Diuinitie? When a man hath tossed *Homere* over and over againe, what is he (setting aside the furtherance of his knowledge in the Greeke tongue) the neerer, in respect of the sufficiencie which ought to be in him for a Preacher? He may when he hath done all, and caried *Homer* about him as diligently and respectiuely as *Alexander* did, yet be as much puzled in a principle of Diuinitie, as *Homer* him selfe was, about the Riddle of the poore Sea-men, which were louzing them selues by the shoare, and being demaunded of him what they did, made answere (x)

Those which we take we leaue behind,
And cary with vs, what we can not find.

x Non capta auferimus, fuerant quæ capta, relictis. Plutarchus.

If he would haue said truly, that some of vs haue no S. Paul, or no Moses, or no insight into the Mystery of Christ (y), or no vnderstanding *of the faith which is according to Godlines* (z); then he had said something to proove vs *punies* in learning: otherwise (though we despise not *Homere*, but, it may be, are as well seene in him, as him selfe) we account it in our Logike to be but a slender Argument, *He hath no Homere, Therefore he is no scholer.* Yea, but, besides that some of vs haue no *Homer*, we haue not so much as *a line of knowledge in the liberall Sciences*. Indeed that is somewhat hard, and me thinketh Mai. H. should be very quick sighted, and see farre into our Intellactuall partes, that he should vndertake such an absolute sentence-giuing, that some of our Braines are (as the Philosopher speakes) like to *a smooth-shauen Frame* (a) *or Board*, not hauing so much as *a line of knowledge.* I hope he knoweth what Aristotle saith (b) that Learning needeth three things, *Nature, Teaching, Exercise.* Now although Learning cannot come to the due perfection, vnlesse (as one (c) saith) these three concurre (d), yet where there is a *Fitnes of nature* (e), *and Industrie ioyned thereto*, though the ordinarie course of Instructing by *Teachers* and *Readers*, (as in Schooles and Vniuersities) be not so plentifully supplied; yet a man may attayne to that allowable mediocritie, by which hee may both well informe him selfe and bring benefite also vnto others. But the ground (as it seemeth) of this Imputation, is, that he doubtes

y Ephe. 3.4.
z Tit. 1.1.
a Abrasa tabula.
b Apud Laert: τριῶν ἔφη δεῖν παιδεία; φύσεως καθήσεως, ἀσκήσεως.
c Plu. περὶ παίδων ἀγωγῆς.
d Τρία δεῖ συνεδραμεῖν.
e Εὐφυΐα.

our *Apparance*, if we be summoned to answere about the signe of the Crosse in the court of *Geometry* (f). Let him call some of vs to our *Triall* there when he will, and (by the grace of God) we will answere him. There is none of vs but will exspect more indifferent audience, and more charitable handling in a Court of *Geometrie*, then in a Court of *Consistorie*. And yet what if our small knowledge in the Mathematiques, might discourage some of vs to stande to a Triall in that Court, shall we forthwith bee cōdemned of vulearnednes? What if some of vs are meanly skilled in *Cones*, and *Figures*, and *Angles*, and *Diameters*, and *Circles*, & *halfe circles*, and the like appurtenances of that abstruse and difficult science? I hope you will not haue that ancient *poesie* to be written vpon the Top of the Diuinitie schoole doore, *Let none ignorant in Geometrie presume to enter here* (g): you shall thē (it may be) shutt out many good scholers, & depriue the church of the seruice of diuers, that might be very profitable vnto it, & withall eclipse the deserued prayse of many singular Diuines amongest vs, who (perhaps) (as well as we) are but Punies in *Geometrie*. But (God be thanked) this Point (vpon occasion whereof all this cry was raysed) needeth no great *Geometrie* to decide it. For Common sense being admitted vmpire, wil soone declare it, that if we compare together, that which the Minister doth, in parting the ayre with his Thumbe, or finger, or whole hand, with that which by the Rubrike he is willed to do, and which by his owne wordes he professeth to do, his Action is a meere illusion, and a plaine mockerie. If the Minister in an action of that Holy solemnity that Baptisme is, tell the people with a loud voyce, that he doth *That*, which notwithstanding, in trueth hee doth not; what is he but a deceyuer? The Rubricke saith, *The Priest shall make a Crosse vpon the Childes Forehead:* and afterwardes, the Minister is taught to say thus, *We receyue this childe, &c. and do signe him with the signe of the Crosse in token, &c.* The latter words are an Exposition to the former; so that to make a *Crosse vpon the Childes Forehead*, is, *to signe him vpon the forehead with the signe of the Crosse in token, &c*, Now can it be truely said, that the Minister hath *signed the childe vpon the forehead with the signe of the crosse*, if after the flourishing of his handes in the Ayre, or the drawing

fp. 151. l. 11. 12, &c.

g ἀγεώμετρικος οὐδεὶς εἰσίετω.

drawing of his fingers athwart, he leaue no visible impression? Suppose that a Debtor entring into bandes to his Creditor, when the Obligatory draught is made, and he is now (as the maner is) to signe it, should take a pen, and only stirre it vp and downe in fashion of the letters of his name, or of some other marke, and then should tender it, vsing these wordes, *I do signe this bill with this my signe, in token, that hereafter I will performe the contentes thereof, &c.* will any Creditor be so simple, thus to accept it? wil any witnes put to his hande that it is signed? or, if some creditor should be so foolish, or some witnes so rash; will any Iudge, if the matter should come to be pleaded before him as an Action of debt, condemne the party vpon so slender proofe? To signe a thing, with a signe, must needes (in all English) bee to imprint a sensible marke: And how can a Materiall and visible substance, (as for example, *The Forehead of a Childe*) be the subiect of an immateriall and invisible signe? Maister H. I know (h) would faine helpe the matter with our Sauiours lifting vp his Eyes, with Paules kneeling, with Esaus imbracing, with Iosephs bowing, with Israels crossing his handes when Manasses and Ephraim, were presented to him; but the Trueth is, in all these, he doth not (as we say in schooles) dispute (*Ad idem*) to the point in hand: For the Questiō is not, whether the Ministers Action, in sodayne parting the Ayre to and fro, over the Childes forehead, do betoken somewhat (for it is a signe that he wantes not *Natures mooving-power*, it argueth that perhaps for a need he knoweth how to signe with the signe of the Crosse, it bewrayeth also in some a foolish readines to do any thing, which the Prelates enioyne, though they know not what): but the Question is, whether it be a *signe* by which and with which any thing is *signed*, for according to the wordes of the Booke, so it must be. All that the alleaged examples proove, is, that the Gestures of the body may bee *signes* of the intents and purposes of the minde, (which no man denyeth,) but that the Ministers gesturing with his ioyntes, when he vndertakes to make the Crosse, is *A signing the Childes forehead with a signe*; Mai. H. (without some better proofe) shall never be able to confirme. Wherefore I am sory that he trembleth not to say, that those, which for this imaginarie Crosse-making,

(h) p. 151. li. 20. &c.

are sayd to mocke the people, are thereby made *Conformable to*
ip.149.l.19 *the Image of Christ* (i). Let him first iustifie the Ministers Action to be a true performance of that which the Rubricke enioyneth, and he him selfe professeth; or els let him beware of drawing in our Sauiour to be partner in the deserued Imputation of *Colluding*. Neither would I wish that the pressing hereof should tire out his *patience*(k), but I pray God it may touch his conscience,
kp.149.l.31 that he may henceforth forbeare so fearfully to mis-apply, the most heauenly and comfortable doctrine of *the Fellowship of the*
I Phil.3.10. *Afflictions* (l) of the Lord Iesus.

It followeth yet further, that as we are but *Punies in learning*, so, *Few of vs are but Proselytes in sound Diuinitie*. But why so, I beseech you? Is it because we maintayne an other government in the Church then the present Hierarchy? If that be pleaded against vs as a testimonie of our small sight in Diuinitie, wee will
m D. Covil p.21.l.1. helpe our selues with the acknowledgemēt of one of their owne Doctors (m), who, though he giue the Presbytery a gird, by cōparing it to *Ionas* his *Gourd*, yet yeeldeth, that *some great Prophetes are content to rest vnder the shadow of it*. Or is it, because we deeme some things in the booke of *Tobie to be fabulous*: That can not be; For Mai. Halbeit he be very forward to sit as a iudge vpon vs, and to abandon vs vnto the Proselytes, yet (by his owne
np.99.l.1.2 confession (n)) he is content to *rise vp and to do all services* to the very names of some, who *for their godly paines*, are to be *reverenced*, and are herein with vs and for vs, and of the same opinion? Eyther is it, because we refuse to read those false additions to Daniel, vnder a pretense that *Iothams Fable* (Iud. 9.) *is receyop.122.l.12. ued*? (o) The trueth is, that (as meane Diuines as we be) we would haue bene ashamed of such a childish proofe: Knowing first, that vnder as good a pretext, the fables of Esope & the Tales of Poggius might be read vnto the people; and then secondly, that there is a difference betwixt an Apologie or Parable (such as *Iothams* was) in which by a thing not done, the nature & fashion of some thing that hath bene done, is declared; and a fayned story, reported as a matter of Trueth, and an example by which the people of God may receyue some spirituall instructiō. It is manifest, that *Iothams Fable* (if he will needes so offensively call it) had an excellent

cellent Morall; If in this case he will make vse hereof to helpe these Appendantes vnto *Daniel*, he must turne the preteded story into some profound Allegory, & then we will all exspect of him, to acquaint vs with the hidden Mystery: Or will he challenge vs for Novices in Diuinitie, because we doubt of the Trueth of that which the Angell telleth *Tobie* (q) viz. that he is *one of the seuen Angels which present the prayers of the saintes*? We answere for our selues, first, that we are not alone herein, but haue such on our side, of whose cõpany we need not be ashamed, as *Iunius* (r) *Widet.* (s) and others. Secondly, that we perswade our selues wee haue reason for our doubting: For sure we are, that howbeit the Scriptures make proofe, that the Angels are employed to bring back-word that Prayers are heard (t); yet there is no Testimonie to be found that any such service is deputed to them as to present our prayers vnto God. This of *Toby* is Apocryphall, and is the place in Question, and therefore proveth nothing: That in the Reuelation (u) can bee meant onely of Christ: For, sith Iohn in that vision beheld the true substance of that whereof the Ceremoniall Law was but a shadow, and that the Priest in the Time of the Law standing before the Altar, with the golden Censure, was a figure of Christ only; it must needes followe, that in that place, Christ only is vnderstood. And therfore in a matter wherin the scripture speaketh so litle, nay (for ought we can perceiue) so nothing at all; I hope it shalbe no preiudice to our iudgement in Diuinitie, to take exception, and to be ielous over that, which may seeme to savour of some disparagement, to the sole and only mediation of Christ Iesus. Thirdly, we say further, that even M. H. his owne speaches, haue much encreased our doubting: inasmuch as he sayth in one and the same sentence, that the *Angels heare our prayers* (w) and yet *Know not the thoughtes of our Hearetes* (x). So that suppose it to be true, that the Angels heare those prayers, which are vttered with wordes, yet when a man prayeth secretly in the closet of his heart, and (as it often falleth out) *with sighes which cannot be expressed* (y), such prayers (as being mentall only) or (as the Fathers call them) *Eiaculations* & *Darting prayers*; by Mai. H. his owne confession, the Angels know not, and therefore not knowing them, can not present them.

q Tob. 12. 15.
r In Tob. 12. 15.
s In Synop.
t Dan. 8. 16. Luc. 1. 13. Act. 10. 4.
u Reu. 8. 3. 4
w p. 106. l. 15.
x Iam. 12.
y Rom. 8. 26

them. If he reply, that they may know them through Gods reuealing. I answere, that so they may know the *thoughtes of the Heart also*, which he him selfe hath formerly denyed them. Howsoeuer it be, it is a matter (as D. Fulke sayth) (z) not without controuersie: And, according to *Beza* (a) What kinde of *Ministry* the Angels performe about our prayers, no man knoweth, and therefore it shalbe no blot to vs to be in doubt.

z Answer to the Rhe. vpon Rom. 8

a Vpon the same place.

But not to scan every particular, sith Mai H. hath not in speciall declared the slendernes of our Diuinitie, this I saye in a word, that for the which we holde, touching the Hierarchie of Bishops, touching Ceremonies, touching the Errours in the Apocrypha, touching reading them in the Church, touching corruptions in the Translations, and many other things which wee maintayne: we haue the full consent of the best learned of these later Times, which haue bene, as bright shining Lightes in the Countries where they haue dwelt, according as is manifest to the world, in a Treatise lately written to that purpose (b). Nay I will adde this further, that if any of those which eyther preach, or write against vs, shall bestow his paines against the Papistes in any grand Controuersie, as touching the Popes Supremacie, Traditions, Masse & Ceremonies, Number of Canonicall books of Scripture Authenticall Translations, and such like, he shalbe forced to holde for good, and to builde vpon the same grounds, which in vs he termeth Puritanicall. The writings of some yet aliue, who haue laboured well against the Papistes, and are withall, small friendes to vs; do proue this true, which I haue sayde: He that doubtes it, let him in his owne Endeuours try it, & whither he will or no, (vnlesse he will wilfully betray the Trueth) he shall confirme the certaintie of that which I haue spoken. And so touching our Learning and Diuinitie, this may be sufficient.

b By the Ministers of Lincolne Dioces.

The

The Fourth Imputation.

That our Differences are (but) pretended, P. 10. l. 20. seeming: P. 14 l. 20. our Doubtes vaine, our Scruples imaginarie: P. 45 l. 10. our Controuersies petty: P. 124. l. 13. our Accusations, frivolous, quarelling, waspish: P. 187. l. 22. our Demaundes vnreasonable: P. 198. l. 26. 27.

The Remoouall.

Some kind of Accusations are not vnfitly by the Learned, called *Blind* (c) because as they proceed rather from Passion, then from Iudgement, so they are tossed to and fro by the egrenes of their Author, & become oftentimes as hurtful to those on whose behoose they are framed, as to thē to whose preiudice they were intended. Such is This, which we haue now to deale with, of which (it being *As a thorne standing vp in the Hand of a Drunkard* (d)), it is hard to iudge, whether (if it were true) it would make more against vs, or against those by whom it is imputed to vs. For if our Differences be (as is alleadged) but *pretended* and *seeming*, then belike there is betwixt them and vs, indeed and in Trueth no difference at all. *A pretended Quarell, is no Quarell: and a seeming Discord, is no Discord.* If thē we be One in Truth, they with vs, and we with them, notwithstanding some *pretended difference* on eyther side; why may we not plead with them, as *Dauid* did with *Saul* (e), *Wherefore do they thus persecute vs, for what haue We done, or what euill is in our Hand, and why should they cast vs out from abiding in the Inheritāce of the Lord?* Is this their dealing with their *Friendes*? (For so are we, if there bee none but *seeming* differences betwixt vs.) Sure I am, it is no *seeming* nor *pretended*, but a reall and sensible straitnes which they haue vsed towardes vs, neither haue the Papistes (which are our common Aduersaries *indeed*) felt the one halfe of that extremitie, for religions sake, as we haue. And are our *Controuersies* but *petty*, be they but *Trifles* & *Toyes*, about which we striue? What shall we then

c τυφλὰ ἰγκλήματα. Democrit.

d Pro. 26. 9.

e 1. Sam. 26. 18. 19.

iudge of them whose zeale is farre greater, to vrge and vpholde
f Gal 4.9. these *petty* and *beggerly* (f) *Trifles*, (which neuer did good, nor neuer will) then the Essentiall offices of our Calling, without which, though a man were never so complete in his Priestly *accoutrements*; yet he is no Minister, but even a very Painted Image before God. Aske their late Canons, search their Courts, obserue their Courses, and see, which of the two is reputed with them the greater Evill, the ignorant, non-residents, dumbe, and scandalous Ministrie: or the Not-conforming Ministry? Not Paul him self, if he were living, should bee permitted to continue his function, if he would not conforme; as we are verily perswaded he would not, considering his resolution in the Case of scandall (g) and his
g 1 Cor. 8. 13. earnestnes against *Fellowship with Idoles* (h), and his precisenes
h 2 Cor 16. 14. &c. against the very *Appearance of evill* (i). And yet covetous *Balaam* (k) clawing *Zidkiyah* (l) insolent *Pashur* (m) ambitious *Diotrephes*, (n), and a rabble of *blind Leaders* (o), *good for nothing, but to be cast out and troden vnder foote of men* (p); all these, *even the very Tayle, the Prophet that teacheth Lyes* (q) are (provided that they shew them selues in the fulnes of Conformitie) reputed learned, honest, graue Divines, peaceable men, and though the *Lord be pressed vnder thē as a Cart is pressed that is full of sheaues* (r); yet our great Lords, that wilbe accounted the Guardians of the Church, can very well endure them: So that it is a shame for any of their Adherents, to call our Controversies, *petty Controversies*, sith they do more studie and plot and bande themselves together to vphold the groundes of these Controversies, then ever they did to set forward those good courses, which their chief duetie is to maintayne.

i 1 Thes. 5. 22.
k Num. 22.
l 1 King. 22
m Ier 20.
n 3 Ioh.
o Math. 15. 14.
p Math. 5 13
q Isa 9 14.
r Am. 2. 13.

But, least if there should be no more spoken touching this accusation, the Reader might hap to lay blame vnto vs both; to vs, for *pretending difference*, and troubling the Church with *petty doubtes*, to thē, for dealing so extreamly with their brethren, vpō so small occasions: I adde further, that the whole matter layde here to our charge, is vtterly vntrue, according as (God willing) I wil make it manifest in particulars. As for exāple: They hold (s) that, *The Booke of Common prayer contayneth in it nothing contrary to the Worde of God:* Wee on the other side maintayne,

s In ỳ forme of Articles to be subscribed to.

that

that in the saide Booke, there is *something contrarie to the Worde of God. This is no appearing, but a very apparant difference* betwixt vs. Neither do we say thus much only, but we haue alwayes bene and are still ready to giue reasons of our so Holding. To name many, were long, neyther are they vnknowen: I will insist only vpon one: namely, *The signe of the Crosse* in the Administration of Baptisme; This we holde to be cõtrarie to Gods word: our Reason is, because it is a *Humane similitude, appropriated to the worship and service of God:* that is to say, *It is a likenes and representation of mans meere deuising, applyed to an holy and a religious vse.* Indeed Mai. H. very ridiculously (t) would proove the *Crosse* to be no *Humane similitude*, because it is not the *Likenesse of a man*, but of a *Crosse*: which, I suppose, no man but he, vnder the similitude of a scholer would haue opened his mouth, to affirme: Alas, alas, may it not (if the vse of the word in what Tongue soeuer be considered) as well bee called *an humane similitude*, because it is so, in regard of the Invention, as if it were so in representation? But not to bestow much labour vpon such an idle euasion, I returne to our Reason: First, that it is a *similitude* of Mans deuising, no man can (I am sure) deuise how to deny. Let (who will) shew me first what is an *Humane Deuise*, and then by his owne definition, let him proove this to be none. Next, that it is appropriated to the worship of God, and applyed to a holy vse; that is as manifest as the other: Baptisme is a part of Gods worship, and to it the signe of the Crosse is annexed: and it serueth (as the Canon (u) most *Apocryphally* speaketh) to dedicate the Infant to the service of him that died vpon the Crosse; and is not this a holy vse? Secondly, for the force of the Reason touching the vnlawfulnes of foysting in *Humane similitudes* (for, notwithstanding Mai. H. his great wordes I am not yet afrayde so to call them) into the worship of God; we vrge first the wordes of the second Commaundement, (where we are sure, it shall not serue M. H. his turne, to say (w) *The signe of the Crosse in Baptisme, is not appointed by vs to any religious vse, namely to bee worshipped*) for there be other religions vses besides to be worshipped, as, *to worship by*, and to *grace the service of God with*, &c. which so far forth as they are annexed to *Humane likenesses*, are inhibited by

Our differences not pretended.

Signe of the Crosse.

t P. 153 l. 10

v Can. 30.

w P. 154. 14. &c.

x Col. 2. 23 that commaundement): and then next, the generall drift of the
y Mat. 15 9 scripture, against *Voluntary Religion*(x) and *Mens preceptes* (y),
παρὰ τὴν δι δαχὴν. earnestly requesting Mai.H.or any other,to cleere it vnto vs,how
z Rom. 16. 17. the holy word of God, (so peremptorily condemning all things brought in *besides the doctrine which we haue learned* (z) accounting them and the Authours of them to be the *Cause of all division and offense*, can be sayd to warrant *The signe of the Crosse*, rather then any other Popish and Heathenish Tradition. Neither shall it herein avayle Mai.H. to thinke to shift of this Argument
a P.154.l.8. by saying, that in our iudgement, *The Minister makes no signe at all* (a) and that therefore that which wee presse touching the vnlawfulnes of *humane similitudes appointed to Religion*. This maketh nothing for our purpose. For, first we reason out of that which they grant, who adiudge the *signe of the Crosse* to be a *likenesse*, and therefore maintayning the lawfulnes of it, do also vphold the *making of a similitude in the worship of God* to bee lawfull: which opinion of theirs, we, in this reason fight against. Secondly (as I haue shewed) we deny not that Action of the Ministers to be a *signe*; but, that it is a *signe* wherewith the *Forehead of the Childe is signed*, that we do indeed deny, and will be ever readie to make good our Deniall against whomsoever, which shall vndertake to maintayne the contrary. So then, by this it appeareth, that there is (at the least) one differēce betwixt vs, not *seeming*, nor *pretended*, but *Reall* and *Indeed*, and the same not supported by some shape of a *Reason*, but (as I doubt not but the learned Reader will say) by an authenticall & well grounded *Argument*.

Our Doubts not vain, nor our scruples Imaginary.

Secondly, to go on in declaring the vntrueth of this Accusation, we doubt very much, whether in the Case of *Ceremonies* and matters of *Indifferency* to be vsed in the worship and service of God, the Magistrates commaundement, (simply & nakedly considered) can be reputed a true spirituall guide, for the conscience of a subiect to be led by, and whether in such a matter, it shall be plea good inough for a subiect before God, to say, that the Magistrate so commaunded him. Although the Adverse-part, would cary it away for currant, that the *Ceremonies* enioyned are indifferent, and therefore (*The Magistrate* ordayning them) there is no Question to be made of the lawfulnes of them; yet to vs it see-

seemeth very doubtfull, neither are we afrayd to avouch that this is *no vaine doubt, and no Imaginarie scruple:* because we are sure, that it can neuer be prooved, that the Magistrate in his *Iniunctions* cannot erre, or that it is not vnpossible but a *Sacred Synode (in the name of Christ, & by the Kings Authority assembled)* (b) may commaund and enact things vnlawfull, inexpedient, vaine, idle, ridiculous and vnprofitable. For this cause, (till we see it prooved that neyther the Magistrate can erre, nor the Synod bee overshot) it is no small scruple vnto vs, hand over head to receiue every *ceremonie*, that is graced with Authoritie, without very carefull search and diligent inquiry. b Can. 139.

Thirdly, it is controverted betwixt vs, whether the scripture hath set downe a certayne forme of Church-Government: and if it haue, whether the same be alterable yea or no. This is no petty Controversie. For first, the ground of it, is the *Kingly* function of Christ, *who is the Head of the Body of the Church* (c) & whom it properly concernes to make lawes by which to governe the Church. Secondly, if the Scripture haue deliuered no certayne forme of Government, it seemeth to vs, to bee preiudiciall both to the wisedome of God (who should leaue a matter of that Consequence vndetermined) and to the perfection of the holy Text, which is by all of sounde iudgement deservedly reputed, for an absolute and complete body, chargeable neither with superfluitie, nor with defect. Thirdly, if the Scripture (beeing an vnchangeable law to Gods Church, saving in those things wherein it selfe giveth testimonie to the cõtrarie) haue deliuered an exact platforme of Pollicie for the *House of God which is the Church* (d), and yet the same be alterable according to the will of Princes, and the formes of civill Government there where Religion is established, we hold it as a wrong done to the Maiestie of God, that his counsells should (without any reuealed warrant from him selfe) giue place to mens Deuises, and that that order (which hath ben graced both by vse in the Iewish Church before Christ, and by the Apostles practise after Christ) should bee forced (vnder a pretence of opposition to a Monarchicall estate) to yeeld to a Humane Ordinance; yea & the very same, by which Antichrist role vnto his intollerable Tyrannie in Gods Church. Our Controversies not petty. c Col. 1. 18. d 1 Tim. 3.

Our Accusations not friuolous, quarelling, waspish.

Pourthly, we do accuse the Reverend Bishops in the sight of God and Man, for their hard and extreame dealing towarde vs: namely, that whereas, first they them selues pretend that paucitie of sufficient Teachers, that they are even forced, to ordayne vnable Ministers, and to commit many Cures vnto one man, & then secondly they cānot denie vs to be such as the Church hath need of (for it is the common speach of them and theirs, *Oh, remember what good you may do*), and thirdly, the things vrged (many of them, by their owne confession) might be spared, if Authority so would; and fourthly, wee haue so often protested that it is meere conscience towardes God, that hath hitherto withheld vs from conforming; yet they, without any bowels of compassion, eyther to the Church, or to vs, their poore brethren, *heires together with thē of the grace of life* (e), do cast vs out of our callings, and expose vs and our families (*without Gods gracious providēce*) vnto most manifest and miserable beggery. This Accusation is not *Frivolous*, for it concernes the Churches good, which might much better want *ceremonies* then Teachers; nor *Quarelling*, for we seeke nothing but our owne iust defense against those which desire our overthrow; nor *Waspish*, for it is no slight touch which they haue giuen vs, neither haue we vpon small cause complayned, but they haue *plowed vpon our backes, and made long furrowes* (f); and although we haue learned not to resist, or to make violence our refuge, yet we can not but in the Anguish of our spirit, *poure out our soule before the Lord* (g), & fly to his liefetenant here on earth, *(tanquam ad salutare sydus* (h) as it were to a *Healthfull Planet*, and as to a *Covert for the storme and for the Raine* (i).

e 1 Pet. 3. 7.

f Psa. 129. 3

g 1 Sam. 1. 15.

h Seneca.

Isa. 4. 6.

i

Our Demaund not vnreasonable

Lastly, we haue alwayes, in all humilitie demaunded, that inasmuch as the things pressed vpon vs, seeme hard; therefore they would forbeare to vrge vs with the sole name of *Authority* (which is their best argument) and would convince vs by the scripture, not, only, setting their Instrumentes to carpe & cavill at our *Obiections*, but themselues also, according to the Tenor of the Kings most gracious proclamation (k), giving vs *Argumentes*, that is, (as we by the manner of Schooles interpret it) *Orderly Reasons*, directly and *Syllogistically* prooving, the lawfulnes of ech thing, which

k Iul. 16. 1604.

which they would haue vs by our ſubſcription & practiſe to approoue. Is this *an vnreaſonable Demaund?* I am ſure there is no man indued with any ſpark of Reaſon, that will ſay ſo. And thus the Beames of Trueth, haue (I hope) ſcattered the miſt of this fourth Imputation.

The Fift Imputation.

That the Defenſe of knowing no kind of Law whereby wee may be required to ſubſcribe (wherewith we would award refuſall of ſubſcription) is but colourably alleadged, P. 41. l. 4. 5. 6.

The Remoouall.

Trueth it is, neither are we (notwithſtanding Mai. H. his moſt bitter and vnchriſtian ſcoffings) (l) aſhamed to confeſſe it, that although the preſent forme of ſubſcription ſpecified in the late Canons, were by law vrged vpon vs; yet would we with all humilitie deſire to be forborne, and with all meeknes ſubmit out ſelues vnto what puniſhment it ſhould pleaſe our Soueraigne to inflict, becauſe we are in our conſciences perſuaded, that we may not do it without offending that ſupreame Lawgiver (m) *which is able to ſaue and to deſtroy.* Howbeit becauſe the world is borne in hand, that we are diſobedient to *Law*, and the L. Biſhops in their proceedings with vs, pretend *Law* for their courſes, and vſe the name of *Law* as the ſpeciall argument to perſuade vs; therefore thoſe Miniſters againſt whom Ma. H. dealeth, did not amiſſe, who pleaded *Law* for their owne defenſe, vrging the Eccleſiaſticall Iudges (ſo called) to make it manifeſt both to them & to others, that the *Law* did warrant their courſe and order of proceeding. Neither indeed doth this deſerue to be called a *ſmooth pretenſe* (n) inaſmuch as it was neuer deemed vnlawfull for a Chriſtiā to vſe theſe *Humane helpes* (as one (o) well calleth them), and to ſhelter himſelfe vnder the Protection of *Law*, againſt thoſe who (like the Lords

l P. 35. l. 18 19. 20, 21. &c. P. 41. l. 8. 9. 10. &c.

m Iam. 4. 12

n P. 41. l. 13

o Cal. in Act. cap. 25. verſ. 11.

p Dan. 6. Lords of *Persia* against *Daniel* (p) thinke it inough if they can plead a *Decree or statute* for their purpose. For mine owne part therefore I do very willingly concurre with those of *Devon*: and *Cornwal*, that I know no *Law* to warrant that maner of Subscription, which is thus violently impoſed vpon vs by the Bishops. If the Statute of the first of Elizabeth be alleaged (as it is by M.H. (q)), we craue of him to enquire of the learned in the Law, or of
q P. 36. l. 11. &c. the Reverend Bishop of Exeter, (of whose *ſpecial loue and good liking* (r), he ſo much boaſteth, and whose *Readines and dexteritie*
r P. 4. l. 15. 16. *to answere doubt after doubt* he ſo much extolleth (s)) whether the
s P. 5. l. 3. 5. *Booke of common prayer*, named in the Articles of Subscription, be the same which was appointed in that statute, and for the carefull obseruing and not depraying whereof, it hath so many Cautions. Sure we are that the Booke allowed by the statute ought to differ from the Booke authorised in the 5. and 6. yeares of Edw. 6. but *in foure pointes* (which are also in the statute expreſſely mentioned) and the same is vnder no small peyne to be vsed, and *none other, or otherwise*. If they shalbe able to proove (as I thinke they will neuer so much as vndertake it) that the Booke now preſſed to be subscribed vnto, is *None other then that*, which the letter of that statute hath allowed; than lett them (hardly) say they haue some colour of law for their purpose; but if it bee manifeſt that the *New-booke* differeth from that, in many more pointes then in *those foure* which are named, and so by consequence is an *Other*, & *Otherwise* set forth then the statute did intend, then let Mai. H. for shame ceaſe hereafter to beguile the Reader, by referring him
Looke the statutes.
t P. 36. l. 13. to a statute (*see*, sayth he, *the statute* (t)) when as indeed, that statute is so farre from vrging the *Booke* now in vse, that it maketh vs liable to inditement and imprisonment, if so be we shal vse the same. Adde hereunto that (put-case the *Booke* now in Question) were the very same with the *Booke* specified in the statute, yet the statute sayth nothing of subscribing to it, (which is the question betwixt Mai. H. and the Ministers, and which he must prooue, or els he sayth nothing) but only of vsing it, and of preaching, declaring, or speaking any thing to the derogation or depraying of it: And in these particulars, viz. of *Vsing the Booke*, and of not *Depraying* it, we deeme our selues to be Transgressors. For, first touching

touching *vsing*, it, wee finde no such thinge in that Statute, as that wee should vse every prayer, or read every Chapter, or practize every ceremony in the Booke prescribed, so that sith we in our ministry vse the greatest parte of the Booke, and do not willfully and obstinatly stand in the vse of any other *Rites* and *ceremonyes*, then are mentioned in the Booke; wee suppose that by the letter of the Statute, the punishment due to not *vsers* of the Booke, cannot be laid vpon vs without great Iniustice and Iniquitie*. Secondly, concerning *Deprauing* the *Booke*, (though Maister H. stretching every thing to the vtmost, (u) lay that vnto vs): we doe vtterly disclayme it: wishing first that the learned in the Law, would determine what it is to *depraue* the *Booke*; & then next, saying for our selues, that inasmuch as, in our case of refusall to subscribe to the *Booke*, being vrged by the Bb. to render reason thereof, we offer vnto them a brief of our doubts and exceptions, desiring either *Resolution* or *Forbearance*; we cannot see how this should deserue to be termed a *Deprauing* the *Booke*, vnlesse our Reasons being (as yet they never were) conuicted of Invalidity, we should be found *obstinatly* & *maliciously* to maintayne them. Besides; as, if there were a law to forbid the Approouing of the Popish Missall, hee that should say there are some good things in it, could not iustly bee reputed a trespasser against the Law; so, albeit it were decreed that whosoever depraueth the booke of Common prayer, should so and so bee punished; yet it were very hard, to bring him within the compasse of that decree, who should affirme, that the *Booke* needes refining, and is blemished with some corruptions. If Maister H. shall thinke, vpon this to take some great advantage, and shall demaund of vs (as he doth ineffect of one minister among the rest, (w) who, it seemeth, he is disposed to course) why we will *refuse subscription to that, whose vse we cannot but confesse is good and godly*; I answere, that to so much as we are content to vse, wee are willing also to subscribe: so that there is no Repugnancy betwixt our offer to *vse* the booke, and our *refusall*, by an vnlimited subscription, totally to allow it.

* Note also that Ma. H. saith, that, Precisely to euery word and sentence in the Booke none are tied. p 72. l. 26. up 36 l. 16

w p. 71. l. 7. 8.

If now next, to warrant (at least) some part of subscription, by a Statut, that Appointment of the Law, *That Ministers shall de-*

clare their consent, and subscribe to all the Articles of Religion be vrged against vs: the Answere is Ready, that we never refused to yeeld hereunto, clayming withal (as we thinke we haue cause) the Benefite of the same statute, which (to our vnderstanding) extends our subscription to the said Articles, only so far forth, as the same concerne *the confession of the true christian Faith, & the doctrine of the Sacraments*. Maister H. I know bestirreth himselfe exceedingly (x) to abridge vs of the Benefite of this Limitation, and by setting the word (*Faith*) vpon the tenters, to bring within the compasse of it, *the whole body of true Religion*, (y) *whither Doctrine or manners*. But, (albeit I deny not, but the word *Faith*, is often in the Scripture taken in that large sense (z) both for that by which we belieue, and for that which is belieued, as *Lombard* distinguisheth:) yet we haue these reasons (and that without *pinfolding* (a) *the word faith, or restrayning it, as may best fit our variable humor* (b) to thinke the meaning of the Statute to be otherwise. First the very words of the statute (*to all the Articles which only concerne, &c.*) are (in our opinion) words limiting, binding our subscription, not to all the Articles, but to such, *which only concerne the confession of the true Faith, and the doctrine of the Sacraments*: At least, the words are doubtfull and ambiguous, and therefore vntill they be otherwise explaned by the same Authoritie, by which they were enacted; wee see no cause to enforce vs to make any other construction. Secondly, if (as Maister H. will haue it) by *True Faith* in the wordes of the Statute bee ment the whole *Body of true Religion*; then by his Interpretation it is all one as if the Statute had said thus, (*All the Articles &c. which onely concerne the confession of the whole Body of true Religion:*) And if he will say, that this is the true gloss vpon the statute, then I pray him to shew, whether there bee not some points appertayning to the *Body of Religion*, of which there is at all no mention in that *Booke of Articles* to which the statute hath Relation. Now if he cannot prooue (as I am well aduised he cannot) that all points belonging to the whole *Body of true Religion* are deliuered in that Booke, then I will demand of him, how those Articles shalbe called a *confession of the true Faith*, that is, *of the whole Bodie of true Religion*, if so bee, some limmes and ligaments of that

Body

x p. 60. l. 23, &c. at large in the pages following

y p. 61. l. 2. 3

z 1. Tim. 1. 19. 1 Tim. 4. 1, Gal. 1. 22.

a p. 61. l. 13.

b p. 62. l. 10

Body, bee not so much as once mentioned or insinuated in the same? Thirdly, when as by (*Faith*) is vnderstood the whole *Body of Religion*, then *The doctrine of the Sacraments* as a specialty vnder the Generall, is conteyned vnder it, so that it were a very improper and vnfitting speach, to say; *The Booke of Articles contayneth a confession of the true Faith*, (that is, *of the whole Body of true Religion*) *and the Doctrine of the Sacraments*; because it must necessarily imply that the doctrine of the *Sacraments*, is no parte of the *Body of true Religion*. Fourthly we could also take aduantage of Maister H. his owne words; for although in the canvasing of the point touching the Law, and the meaning of it, he holdeth it an absurdity in vs, to shutt out some of the Articles (as namely, that especially, *Touching Consecration of Bishops and Ministers*) from the drift and intent of the Statute in vrging Subscription in forme and manner aforesaid; yet he himselfe els where (c) counselleth vs, to let these matters go, about which we striue, and to quiet our *giddy Thoughts, with Doctrines of Faith & Repentance*; By which it is plaine that he himselfe putteth a difference betwixt the matters now in *Question* and the *Doctrines of Faith*; otherwise, to persuade vs to spend our time about the *Doctrines of Faith*, if the things wherein we are now busied, in the matter of subscription, be *Doctrines of Faith*; were very ridiculous. I hope he will giue vs leaue to quite him with his owne proverbe, *with whom will he agree, that is at ods with himselfe?* (d)

c p. 3. l. 26. 27.

d p. 154. l. 9

But it will be replyed, that putcase there were no Statute Law, to enforce this subscriptiō; yet we are required so to do by a Canon: and a Canon (saith T. H. (e)) is a *Holy Rule*, *more then an ordinarie Lawe*, *hauing strength from the Kings royall assent and the church, our mother, her matronlike Institution*. What holines there is in a Canon, more then in another ordinary Law; I cannot diuine. sure I am, that our Parliament-Lawes, haue also *The Assent Royall*, and may more properly be calleth *The church her Institutions*, inasmuch, as the Parliament is of all estates (as the Church is,) the Convocation being a meeting of the clergy only, & therefore cannot so fitly be called the *church representatiue* as the Parliament may. But, as concerning the Canon now pressing subscription, this we say; viz. That it is true, that by vertue of a certaine

e p. 43. l. 27. 28 &c.

I ooke the statute for the negative

taine *Statute* or Acte of Parliament made in the 25. yeere of K. Henry 8. the *Clergie* assembled by the Kings writt, and his most royall assent and Authority being giuen; may enact and put in vre, *Canons, Constitutions, & Ordinances prouinciall or synodall,*

f Read the statute.

but yet with this proviso that (f) no *Canons*, &c. *shall be made or put in execution within the Realme, &c. Which shall be contrariant or repugnant to the Kinges prerogatiue Royall, or the Customes, Lawes or Statutes of this Realme, &c.* If then the Canons lately published, cannot escape the drift of this Proviso, but do manifestly repugne the Kings Prerogatiue Royall, & some Law of this Realme; I hope they cannot iustly plead any validity from the Statute of the 25. of Hen. 8. to presse vs to subscribe. And first that the Subscription now vrged by the *canons* is contrariant to the Kings prerogatiue Royall; is thus made manifest. To appoint *by letters patents vnder the great seale of England.* (I vse the very words of the statute alleaged by Maister H. (g)) *when, & as often, and for so long times, as his Highnes, his Heires, or successors shall thinke fit, such persons, as he or they shall thinke meet to occupy & execute vnder him all manner iurisdictions, priuileges, and prehemineuces in any wise concerning any Spirituall Iurisdiction*; this I say, is (by the iudgement of the learned in the Law,) no small part of the Kinges prerogatiue royall: By which it appeareth that the King may (in the opinion of the Law) conferre *Spirituall iurisdiction, when he will, to whom he will, & so long as he shall please.* If then we shall subscribe (as is required) that the Episcopall Iurisdiction is by diuine right, and an authority deriued ever vnto them from *the Shepheard and Bishop of our soules* (h); how is not then the Kings prerogatiue impeached, whereof this is part, to bestow this kind of Iurisdiction *so long time as he shall thinke fit?* If the Authority be from God, it is not in the Kings power to limit or restraine it; no more then he may lawfully abolish the calling of a Pastor, which is well knowne to be *from aboue, an ordinance of God, and no Humane Constitution.* Now secondly, that this subscription is contrariant to some Law; to proove that, wee desire the Reader to remember what hath bene already sayde; by which he shall plainly see, that the subscription which the *Canon* vrgeth, is of a farre larger extent, then that which the statute doth

g p. 39. l. 7. &c.

h 1. Pet. 2. 25.

en-

enioyner. If a Man will willingly subscribe *so and so*, the *statute* admitteth him, but if he will not also subscribe *thus and thus*, the *Canon* cannot endure him. Here is manifest Repugnancy betwixt the Canon of the *Cleargie*, and the Law of the *Realme*.

Besides this, touching the Canons, thus we affirme, That putcase they be of such full force to all intentes and purposes, as the Prelates would haue them; yet they do not warrant any exaction of subscription from vs, who are alreadie admitted by an orderly course to the seruice of the Church: For the Canon of Subscription, (i) is only for those *who shall hereafter be receiued into the Ministrie, or be by institution or collation admitted to any Ecclesiasticall liuing, or to Preach, Catechize, &c.* All that may bee done to vs, is for the matter of Conformitie to the Ceremonies prescribed in the Booke, wherein me thinketh, our Reuerend Fathers might well remit somerhing toward their poore brethren (*de rigore Iuris*) of the rigour of Law; For sith they forbeare some Ministers (conforming them selues to the Ceremoniall partes of their Canons,) who notwithstanding in the more waightie matters, and more nearely concerning their function, are vtterly defective, (as *Preaching* and *Catechising* every Sunday, *residence*, *visiting* the sicke, maintayning the Kings *Supremacy*, *conferring* with Recusantes, and such like:) why may they not tolerate vs, (some of whom even by Mai. H. his owne confession are *begotten vnto Christ* (k) seeing (for only conscience towards God, fayling in the matter of Rites) we are (to our powers) painfull in those other partes, which are things of manifest obedience vnto God, and of most apparant consequence to the Church?

i Can. 36.

k p 7.l.22

But now, (to draw to a Conclusion of this point) if the worst do come to the worst, and that it should so fall out in proofe, that there is neither *statute* nor *Canon* in force, thus to vrge vs to subscribe; yet (saith Ma. H. (l)) *Reason is the ground of Law, and Equitie is the kindest law, both of them a kinde of Law*, and it is agreeing to both these, that men should *subscribe to the booke of Comon prayer wherein the forme of our Church Liturgie is at large set downe*. I answere, that albeit some *Godly learned men* (*) *haue approoued the Booke*: yet it is neither *Reason* nor *Equitie* to vrge all men to subscribe thereto: For may not *Godly men* be mistake,

l p.38.l.6.7 &c.

* l. 10.

may not *Learned men* be overſeene? Is it not poſſible for one godlie man to ſee an Error which another godly mā hath not eſpied? May not a man of leſſe learning diſcover a fault in that to which greater Clerkes haue giuen full allowance. What *Reaſon* then or what *Equitie*, that in a poſſibilitie of Error, the Iudgement of others ſhould be made a binding Law vnto all? It was a good ſpeach of thoſe (m) who thought it meet that *one poore lay man, alleaging a text of the old or new Teſtament, ought to be preferred before a Generall Councill:* we muſt not build vpon the perſons of men, though never ſo godly or learned: their Iudgments may induce, but they cannot perſuade. Maiſter H. in his needleſſe proofe of the neceſſitie of Subſcription in generall (n) (which none of vs all ever denied); nameth the practize of the French Church, and the Church of Geneva, in drawing their Miniſters, Elders, and Deacons to ſubſcribe, to the Articles of Faith, and the diſcipline: I hope hee will not ſay, but that theſe men in theſe Churches, are both *Godly* and *Learned*, and yet he would think it neither *Reaſon* nor *Equitie*, if he ſhould be forced to ſubſcribe to their Decrees: He knoweth what *Ordinances*, and what *Diſcipline* they obſerue, even the ſame which he termeth *Wild Imaginations* (o) and a *new found Preſbytery* (p). Thus then out of theſe premiſſes, I draw this Concluſion; that they which ſay they know no Law to force them to ſubſcribe, are not colourable pretenders of an idle and groundleſſe ſhift, but true alleagers, of a lawfull, ſubſtantiall, and warantable excuſe.

m Panorm. in ca. fig. extrau. de Electis. Gerſon par. 1. de exam. doc.

n p. 47. 48. 49.

o p. 8. l. 31.

p P. 40. l. 3

The ſixt Imputation.

That we would haue it made plaine vnto vs by ſome place of Scripture, that A. B. C. D. or any other Miniſter, is diſtinctly required to Subſcribe, p. 37. l. 26. 27.

The Remoouall.

As he that fayneth himſelfe mad, caſteth firebrandes and arrowes & mortall things (q), ſo M. H. in his heate, (wiſhing nothing

q Pro. 26. 18

ſo

so much as a quiet *course* (r) to be taken with his *fellow brethren* (ſ)), flingeth at vs, whatsoeuer cometh next to hand, yea euē that which I am verely perſuaded, he himſelfe (if he do thinke vpon it when his fitt is over) doth in his own heart know to be vntrueth. r p. 36. l 23. ſ p. 7. l. 1

For would any man thinke it poſſible, that Mai. H. ſhould be ſo blinded with malice, or ſo overrun with choler, as to report of vs adviſedly and with deliberation, that our groſſe ignorance in an ordinary Rule of Diuinitie is ſuch, that when wee craue the lawfulnes of ſubſcription to be prooued to vs by the word, our meaning is, to haue it demonſtrated vnto vs, that ſuch and ſuch an one, is, by name, required to ſubſcribe? Thankes be to God, wee are not ſo ignorant, but that we do well inough vnderſtand, that, whereas (by the confeſſion of all ſoundly iudging) the worde of God is perfite (t) and the Fulnes of it to be adored (u), in regarde that of it ſelfe alone it is *ſufficient* for all matters (w) and doth *expertly* teach vs what we muſt thinke touching the things of God (x); the meaning is not that all points are, word for word, and in expreſſe termes, ſo ſet downe as they are maintayned, but this is the ſenſe, that there is no neceſſary point, whether it concerne *Fayth* or *Manners*, but the ſame may (at the leaſt) by due conſequence, be manifeſtly deriued and drawne from the Tenor of the Scripture: and (as *Nazianzene* well ſayth (y)) the things ſo collected are of equall credit with thoſe which are directly mentioned. We know it alſo to be a Popiſh abſurditie, that in diſputing againſt our doctrine of the vnfallible certaintie of ſaluation; they would (becauſe of the neare coniunction which is betwixt *Fayth* and the *Word*) prooue it to be a matter (vnleſſe now and then extraordinarily to ſome few) vnpoſſible, in regard, that there is no word of God that ſaith to particular mē, Iohn, Paule, Simon, &c. *thy ſinnes are forgiuen thee*. For we vnderſtande, that though the Scripture come not to thoſe preciſe and direct particularities; yet it contayneth that which is in effect as much, namely, a gracious promiſe of mercy, giuen with a commaundement for each man to apply it to him ſelfe: which (when it cometh to debating in the cōſcience of the beleeuer) is found to be as much and as certayne as if his name were expreſſely mentioned in the ſame. Wherefore we requeſt Mai. H. to deſiſt henceforth ſo odiouſly and vnchriſtianly t Pſ. 19. 7. u Tert. contra Hermog. w Vin. Lyr. Cap. 41. x Conſt. mag. apud Theo. hiſt. Eccl. li. 1. c. 7 y Lib. 5. de Theol.

only to traduce vs, and contrarie to the rules of Charitie, to deale
2 p 92.16. (as he him selfe (z) not amisse translateth the Apostles wordes) so *peeuishly* and *vntowardly* with vs. If he or any other shall declare vnto vs, that all the particulars cõprised in the subscription now required, will abide the triall of the Scripture, and holde at the weightes of the sanctuarie, then (without any such Abecedary & horne booke excuse as he would fastẽ on vs, which I verily think neuer came into any of our thoughtes); he shal haue our *Names*, our *Handes*, our *Heartes*, because by subscribing so, we shal *sub-*
a Is.44.5. *scribe vnto the Lord* (a). Otherwise, if he, or others, haue litle els to say, but (after a popish fashion) to tell vs of *Canons*, and the *Church*, and the *Iudgement* of the Learned, (which though they are not simply to be condemned, yet are weake groundes for the Conscience to build vpon), and here and there to cavill with the Reasons produced on our part; they must pardon vs, if we feare
b Is.5.20. to *Speake good of Evill* (b) and to approoue that by subscription, which we cannot finde to haue any true warrant from the scripture. And so to this Accusation (as full of malice, as emptie of all Trueth, or likelihood of Trueth) this briefe Reply may be sufficient.

The seaventh Imputation.

That in opposition to the Booke of Common prayer, wee crosse the godly practise of our Martyrs, whose constant abyding in the Trueth, sheweth their Fayth in Iesus Christ, P.1.50. li.4.5.6.7.

The Remoouall.

c Hieron: *Iniurias Martyrum* (sayth one (c)) *surda aure transire nequeo*; that is, I cannot with a deafe Eare passe over the Iniuries of the Martyrs: And it were indeed a grosse and inexcusable Euill in vs, if we should any way wrong the memory of those who vnder the
d Reu.6.9. Tyranny of Antichrist, *were killed for the word of God* (d) and for
e Cap.12.11 the Truethes sake *loued not their liues vnto the death* (e). For as

their

their Death was *precious in the sight of the Lord* (f), so their *Soules are vnder the altar* (g) *clothed with long white robes* (h) *made white in the blood of the Lambe* (i), and (according to that common and true saying) their Blood may be well reputed the very *Seede* of Gods Church amongst vs (k). So that by how much the more grieuous, the crime imputed, were, if it should bee true; by so much the more shall our Aduersaries malice be discouered, if it be once prooued (as I doubt not but in the sequele it shall) to bee false and vntrue. This I say then. First that the Booke of common prayer which those holy Martyrs of blessed memory, obserued and approoued; was farre more commendable, then that whereto wee are now vrged to subscribe: both because (as appeareth by comparing the Calenders of both bookes together) it gaue by many degrees much lesse countenance vnto the Apocryphall Scriptures then ours now doth, and because the Ceremonies of *Crossing*, *Kneeling*, &c. (which are now strictly enioyned,) were in it, made arbitrary, & leaft to each ones priuate deuotion. In these two things, if the *Booke* now in vse, were (as by law it ought to be) sutable vnto that, we should haue lesse matter of iust exception against it, then now we haue; and should also (by so much) be neerer to a plenary practise of it then we be. Secondly, that it is very hardly to be prooued (let Maister H. if he can, make it plaine) that our practise of the *Booke* is opposite to the practise of the Martyrs. We haue alwayes reuerently vsed it in our ordinarie ministry, only we haue forborne somethings which seeme to sauour of superstition, and to be the occasion of scandall in the Church; who is able to prooue, that the holy Martyrs did not so? and if it cannot be soundly demonstrated, that they practised euerie *tittle* and *ceremony* in the Booke; no man can truely avouch that in the reuerent practize of the *Booke*, we & they do disagree. Thirdly, that it may well be thought, that that which the Martyrs spake in such ample and vnlimited Commendations of the *Booke*; was spoken by them, not simply (as though they held no imperfection to be in it) but comparatiuely, setting it against the Popish *Liturgy*, in respect of the palpable grossenes whereof, it might seeme perfit and vnblameable. and that this might well be so, will appeare to any man, who shall reade and pervse the same

f Psl. 116. 15
g Re. 6. 9.
h Cap. 7. 9.
i ver. 14.
k Sanguis Martyrum, semen ecclesiæ.

Epistle of B. *Ridley*, which Maister H. himselfe hath alleaged for his purpose (l). And so much also may be truely saide of the approbation of the booke giuen by B. *Iewell* and Maister *Deering*: the former of which two, both confesseth (m) that some things retained in our church, are *other thē were deliuerd by the Apostles*, & defendeth against the Papists (n) such as for matter of *ceremonies* had bene depriued: and as for the latter, I my selfe haue often seene a draught of the Reasons sent by him vnder his owne hand (o) to a great Counseller of this Lande, why hee would not subscribe, *that in the Booke of common Prayer, there was nothing euill or repugnant to the word of God*. Besides, how deepely he disliked and how peremptorily hee censured, many corruptions in the Church, (for seeking Reformation whereof, many are most odiously at this day nicknamed Puritanes) the sermon which hee made before the late Queene (p) which is abroad in Printe in every mans hand), is a sufficient testimony. Fourtly, that, it is no preiudice or wrong done vnto the Martyrs, if we say, that considering, they were but men subiect to Error, and also, the Times wherein they had liued, (even the Egyptian-dayes of Popery), they might in some things, easely be mistaken, not seeing the Iniquitie of many Reliques of superstition, which no doubt in processe of time (the Lord revealing his trueth more and more by degrees vnto them) they would both haue seene, and studied to reforme. What wrong then is it vnto them, if we desire the perfiting of their good beginnings, and wish that that dunghill of Popish *Idolaty*, which by them (as instruments vnder God) was first stirred and in a great part remooued, might haue a finall and cleane riddance out of our church? Or why may we not iustly feare, that if we sticke still in the beginnings and go not on where they left, being *circumspect* (as that worthy Ringleader of the Martyrs, Maister *Rogers* did aduise (q)) *in displacing Papists and putting good Ministers into churches* (which vntill this yoke of Subscription be broken a sunder can never be effected) that, that Prophecie of his shall fall vpon vs, even that *our End shalhee worsse then theirs*? Lastly to this forefold Answere, I adde this further, that we may much more truely challenge the Diocesan Bb. and their fauourites, then they can vs, to crosse the Iudgement of those worthy

p 51.l.8.

m So much appeareth by ẏ words alleadged out of him by Ma H. p.53.l.3.4.

n Def. of Apol. p.385.

o Decemb. 16. an. 1573

p Feb. 25. 1569.

q See history in Master Fox.

worthy Martyrs, whose *memoriall shalbe* for ever *blessed* amongst mẽ(r). For it is as cleere as the day, that in many things, for which we are at this day so hardly delt with, they were of the very same opinion that we be. That thrise reverend *Crammer* was one, yea and the first of those sixe and forty (s) which in the dayes of King Hen. 8. confessed vnder their handes in a booke then called *The Bishops booke*, that the diuersitie and difference of *Bishops*, was a deuise of the ancient Fathers, and a matter, of which there is no mention made in Scripture, or in the writings of any Authenticall Doctor, being within the time of the Apostles; & that Priests and Bishops can execute their Iurisdiction, but onely so long as the King and people shall permit. It was the same *Crammer*, who was one of the Commissioners appointed by K. Ed. 6. for the reformation of the ecclesiasticall Lawes, and who decreed (according as appeareth by the booke since published in Latin by Maister *Fox* (t)) the administring of discipline in every Parish by the Minister and certaine *Seniors* or *Elders*, labouring and intending by all meanes (as the booke saith (u) to bring in the ancient discipline. That holy man (Maister *Rogers*) aboue named (w), when there was a controversie (see how these idle trinckets haue alwayes bene the very fuell of discord) among the Bishops & Clergie, for wearing of Priests caps, and other attire, affirmed that hee would never agree to it, vnlesse the Papistes also for a difference betwixt them & other, might be constrayned to weare vpon their sleeues a Chalice with an host vpon it. Doctor *Taylor*, when at his degrading, he was arayed with the Priestly vestures, *set his handes by his side, walking vp and downe and said, How say you now my Lord, am not I a goodly foole? how say you my Maisters, if I were in cheap, should I not haue boyes to laugh at these apish toyes, and toying trumpery* (x)? And in a letter to his wife, hauing had (as Maister *Fox* noteth in the margine) a round Cap sent him from Maister *Couerdale*; *I thanke you* (quoth he) *for my cap, I am something proud of it; for it is one steppe from the clergie in these dayes.* B. *Redley*, (albeit in Edwards dayes he had bene very stiffe against Maister *Hooper* in the matter of Ceremonies) yet when persecution came, (which many times teacheth men more, then they learned in prosperity); as in a Letter (y) hee yeelded to *Hooper*,

r Pro. 18. 7.

s This may be seene at large in M. Fox.

t Reform. Legũ Eccl. tit. de diuinis off. c. 10.

u Cap. 11.

w See histo. in M. Fox.

x See histo. in M. Fox.

y This letter is the histo- ry of Bish.

Hooper in M. Fox. 2 Set downe by M Fox.

Hooper, ſo when he was after the Popiſh manner to be degraded, hee did (as the ſtorie (z) reports) *vehemently inveygh againſt the Romiſh Biſhop, and all their fooliſh apparell, calling him Antichriſt, and the apparell fooliſh and abominable, yea to fond for a vice in a Play.* It was the ſaying of the memorable *I. Bradford* (a), *The* a In a letter of his to one Eckinaldo Rawlins. *coguiſaunce of the Lord, ſtandeth not in Forked Cappes, Typpets, Shauen crownes, or ſuch other Baggage & Antichriſtian pelfe, &c.* Let the Reader now iudge which of vs, diſſenteth moſt from the iudgement of the Martyrs: It is very like, that notwithſtanding their approbation of the Booke in *Generall*; yet they miſliked the ſame things which we miſlike, though (perhaps) not at the firſt, yet, when their knowledge was encreaſed in them by Experience, and the Lord brought them by the croſſe to a more inwarde and through deteſtation of Antichriſtianity. But on the other ſide this is certayne and apparant, that the Things which theſe Martyrs in their beſt and moſt aduiſed iudgements did condemne and cry out vpon; our Bb. and their adherents labour tooth and nayle to *eſtabliſh*, and would rather baniſh the true beauty of Gods houſe (the Preaching of the word) then the gariſh and apiſh furniture of the Romiſh Synagogue. *It is time for thee* (*Lord*) (*b*) *to worke, for they haue deſtroyed thy Law: they make the ſommaundement of God of no authority by their Traditions* (*c*). Well then, this is my Anſwere to Mai. H. Albeit *Athaliah* cryed out with full mouth (d) *Treaſon, Treaſon*; yet ſhee her ſelfe was the greateſt *Traytor*; ſo though hee proclayme vs to the worlde, to be wrongers of the holy Martyrs, which gaue vp their liues in teſtimonie of the Truth; yet, when it commeth to ſkanning, it will appeare, that He, and ſuch as he ſtriueth to vphold; haue done indeed the greateſt Iniury.

b Pſ. 119. 126.

c Mat. 15. 6

d 2. Kin. 11 14.

The eight Imputation.

That ſome haue bene knowne for feare of the penalty of the Statute, publikely to read the Articles; who ſince deny or delay Subſcription vnto them. p. 63. li. 17. 18. and that all of vs that are poſſeſt of any Eccleſiaſticall Liuing, haue taken the oth of

of Canonicall obedience. p. 84. li. 18. 19. 20. Thus we promise and performe not, and are like to that sinne, who told his Father he would, but did not. p. 77. li. 4. 5. 6.

The Remooual.

It is a great blemish vnto a Minister of the Gospell, who ought by his office to guide others, to bee like *a Reed shaken with the wind*, (e) or as the *Double minded man* (f) of whom Saint *Iames* speaketh (g) *vnstable and vnsetled in his wayes*. Howbeit, sith no man is or can be free from the possibility of Erring; better it is by recalling an oversight, to incurre the suspicion of *variabelnes* and improuidence; then vnder a pretense of *constancie*, to stand stiffe in that, in which a mans owne conscience telleth him that he hath bene mistaken. The first degree of happines (as one (h) well saith) is, *not to offend*, the second, when a man knoweth hee hath don amisse, *to acknowledge it*. It is a foolish nicenes in some, for their credits sake (as they imagine) not to be knowne openly of any default which through ignorāce, or want of aduise, hath escaped them. But for my owne part, with *Hierome* (i) I will alwayes respect my conscience, more then my credit; and when as blushing after an Evill committed, is (as it is well (k) called) *Virtues Tincture*; I will never bee ashamed of it. Trueth it is, that diuers of vs (I cannot vpon my knowledge say, *All*) haue giuen our Assent vnto the Articles of Religion, yea, and haue subscribed also, even so (in effect) as we are now required. If hereupon Maister H. shall presse vs with our owne Act, and shall importune vs therewith, as the Frier (l) did D. *Cram.* when he reversed his Recantation, *alwayes hauing this in his mouth*, (*Non feci-stis? Haue you not done so & so?* we wil help our selues against him with his owne words (m), that Saint *Austen his retractations are the glory and Crowne of all his writings*; and therefore, our falling from that which we haue once done, (if wee can giue reason of our doing); shalbe no preiudice vnto vs. To the end then, that we may herein giue the world some satisfaction; I will briefely declare what hath formerly induced some of vs to yeeld, and

e Mat. 17.7
f ἀνὴρ δίψυχος.
g Iam. 1.8.
h Cypr. ad Corn.
i Plus conscientiæ quā nomini defero.
k τῆς ἀρετῆς χρῶμα, Laert. in Diog.
l In the story of Cram: in M. Fox.
m p. 6. l. 25.

what also hath now caused our backwardnes in the same things in which heretofore we haue conformed. The causes of our former yeelding haue bene these especially. First *Ignorance*, in some; who, hauing in the Vniuersity spent their time & studie in other matters which (as they thought) were more necessary for that *worthy worke*(n) which they desired; were not so well seene in the state and nature of these Questions. Secondly in others, *simplicitie*, in that, presuming vpon the wisedome & syncerities of the Bishops, they supposed they would require nothing but that which they might safely yeelde vnto, and so gaue in their names, and set to their handes without any further enquirie. Thirdly, a *desire* to be imployed in the service of the Church, which (when they beheld the necessity of the times) so far prevailed with them, that although they saw somethings doubtfull in the matter of Subscription, yet they thought it better, to beare some Corruptions, then to leaue the Church vnfurnished, to the vses wherof the Lord had fitted them. Fourthly, some were also drawne in, by the *pollicy* of some Bb. suffring them to subscribe with Protestation, and to limite their yeelding, yet withall tying them still to the ordinary forme, without altering. These (I thinke) haue bene the chiefe causes that haue induced many of vs heretofore, to ioyne our selues with the number of Subscribers. Indeed it hath pleased Maister H. (such is his charity) to impute our yeelding to the feare of Penalty; But he might well vnderstand, that, if, outward punishment and losse were so forcible to persuade vs, as that for the avoydance thereof we could be content to doe any thing; wee should now especially be moved by it, seeing of all the stormes that haue ever bene about Subscription, this that now is, is the most boysterous, and seeing also, it is a farre greater Penalty, now (that we are setled in the Ministry, and encreased with Children, and (some of vs) fallen into our latter yeares,) to be violently displaced; than if we had bene reiected at our first entry, when our charge was lesse, and our meanes to make provision for our selues more easy and obvious, then now it is. And yet, suppose, that feare of Penalty had caused a yeelding in some; haue not many done those things in their weaknes (to avoyde extremity) which afterwards, (God blessing them with sounder iudgements and better

(n) 1. Tim. 3. 1.

strength)

strength) they haue recalled, bitterly bewayling their owne infirmity, and resolutely vndergoing that Payne, which before they euen quaked to consider? I neede not name particulars; stories are full of very plaine examples to this purpose.

But now, to giue reason of our lothnes to duble our former Act, and to do that againe which once, vpon the causes aboue named, hath escaped vs; First of all, the Reuerend Bb. their eger pressing vs to a fresh subscription, and a more exact conformity in Ceremonies then heretofore, hath moued vs to consider better of that which we had once done, and which we were now called vpon, by a second doing, to confirme. We perswaded our selues (& I thinke not without good Reason) that this Earnest course, did necessarily argue either some *great good* like to follow it, or some great and *dangerous Inconuenience*. Secondly, aduising hereupon, what *Good* was like to ensue this new Subscription, and this reuiuing, yea & encreasing of Church-ceremonyes, which in sundry places were vtterly disused, and in many, began to grow out of fashion, & finding none, but only a pretense of vniformity, (which is to no purpose, vnlesse the particulars of it, bee prooved good); we proceeded further, to discusse what *Hurt & Evil* to the church of God might follow thereupon. Wherefore duly weighing all circumstances, wee perceiued, that the brute and rumor hereof, gaue hart and comfort to the Atheists and Papists which were amongst vs, the one hoping that by this meanes the more painfull sort of Preachers, (by whom they were continually *vexed* (o)) should be suppressed; the other making themselues beleiue, that this new furbishing of the Church, was nothing but a preparation to entertaine the whole Body, of their Romish *Idolatry*. This reioycing of the Papists, and this insolency of theirs in braving many of vs to our faces, saying plainly that they hoped ere long to see vs all, either come to them, or come to nothing (p); moued vs (as was meete) to thinke seriously of these things, and to consult ech with other, that we might do nothing, but that which might well become the Ministers of Christ Iesus. The further we looked into the things enioyned, the more we saw the Evill of them; how offensiue to the weake; how pleasing to men of corrupt mindes; how welcome to Papistes and superstitious persons; how preiudi-

o Rom. 11. 30.

p This insolency appeareth, by the Rime cast by them at Enborne, & by a Letter sent to a Citizen of Lōdon, & certaine Preachers there.

all

all to the iudgement of other reformed Churches, which haue reiected the same thinges as erroneous, which we are vrged *with both Armes* (as the (q) proverbe is) *to entertaine*; how contrarie to the grounds out of which the Learned, both amongst our selues, and in other Countryes, haue worthely laboured against Poperie. These thinges strake vs to the Hearte, and made vs ashamed of our former vnadvisednesse, and withall to resolue (the Lorde assisting vs) not to offende twise (as the Poet (r) speaketh) *in the same thing*, what soever shall betide vs. And howbeit it bee no small grief vnto vs in this needfull time, to keepe silence, yet we doubt not, but that (as the Apostle spake of his owne case (s)) *the thinges which haue came vnto vs, are turned*, and (by Gods goodnes) shall daylie more and more turne *to the furtherance of the Gospell*. For these causes; as certayne Christian soldiers (t) ignorantly drawne in by *Iulian* to offer incense, when they vnderstood afterwardes what they had done, returned backe to the Emperour, protesting their *Religion*, and offring to dye for it; wherevpon the storie sayth of them, that albeit their hand offended through ignorance, yet their mind was guiltlesse: so we, hauing once for lacke of due circumspection, done, wee knew not what, in giving an vnlimited assent to the Articles, and in a plenary subscription; do now, (hauing a ful sight of our former error) reverse our former Act, and protest before the Reverend Bishops, that we cannot do the same againe, & that we hope (as *S. Hierome* sayth (u)) that hencefoorth the feare to offende God, shall make vs set at naught all other feares whatsoever. And as they which haue drunke bitter potions, doe afterwardes, loth the very Cups out of which they receyued them; or as a man (w) vnwillingly approcheth the places in which he hath once miscaried; so, even the name of *Subscription* doth now affright vs, and we are much in doubt least the Lord in his iustice should giue vs over to make a finall *Shipwracke* (x), if we shall hazard our conscience in the like aduenture as before. This I hope shall satisfie Mai. H. Or, if not him, yet those, which in this particular haue bene drawne to thinke hardly of vs through him. And whosoever he be that shall still presse vs with our first oversight; for my owne part, I say to him as *Augustine* (y) did to the *Donatists*, vpbrayding

q Ambabus vlnis.

r Dis iſamar-τὰν, τὰυτον. Amphides.

s Phil. 1. 12

t Theod. hist. eccl. l. 3. ca. 15. & 16. Zozom. li. 5 cap. 16.

u Dial. 2. ad uersus Pela.

w Ηκιστα τὸυς πλοῦς ἐφικνεῖται.

x 1. Tim. 1. 19.

y Quantum ille accusat vitiũ meum,

brayding him that he had ſometimes bene a Manichee; *By how much the more hee blameth my fault, by ſo much the more do I commend my Phiſician who hath freed me from the ſame.* tantum laudo medicum meum, lib. 3. con. Petil. cap. 10.

Now as touching the oth of *Canonicall obedience*, whether all haue taken it, I know not, for mine owne ſelfe I do freely confeſſe it. But to that which M. H. would inferre thervpon, I anſwer on this wiſe. Firſt, this Oath hath hitherto bene exacted by vertue of the forrein Canon Law, which is void by an Act of Parliament, and therefore the oath it ſelfe (into which ſome of vs haue bin ignorantly drawn) is of no value. The oath of Canonicall obedience.

Secondly the ſubſtance of the oath (as I take it) is, *to follow with a glad mind & will our ordinaries godly Admonitions, & to ſubmit our ſelues to their godly Iudgements.* So far forth as by the only true Canon (the Canon of the Scripture) they ſhall proue their Admonitions & Iudgemẽts to be *Godly*, we are very ready to obey them. Thirdly, it is, a Rule (z) that *Obedientiam infringit, qui ſine cauſa id facit*; He breaketh the bond of *Obedince*, who doth it without cauſe. If wee do not alleage Cauſes of our Refuſal, iuſtifiable even in the Cõſciences of the Reuerend Bb. thẽſelues; (prouided that they debate the matter betwixt God & their owne ſoules); then let them accuſe vs to faile in our promiſed *Obediẽce*. Fourthly, let M. H. himſelf ſay, whether (putcaſe the matters required of vs were indifferent) he think that the Oth of *Canonicall obedience*, do bind vs to the doing of any Indifferent thing which a B. ſhall require? If he do not think ſo, why doth he reaſon againſt me on this wiſe, *you haue ſworne to your ordinary, canonicall Obediẽce, Therfore he commanding you to ſubſcribe and conforme, you muſt obey him?* Laſtly, if by *Canonicall Obedience* he vnderſtãd ſuch obedience as the olde Canon Law (the ground of this Oth) requireth; then I ſay, I do performe *Canonicall Obedience*, in refuſing to ſubſcribe to that Book, which by the Principles of that Law, is impious & hereticall: So that (the matter being wel weighed) there is ſmall Cauſe to challenge vs as promiſe-breakers, becauſe hauing taken an oth *to obey*, wee refuſe (at the requiry of our Ordinaries) to ſubſcribe. I hope they never intended to bind vs to them & their decrees without limit; let them order the matter ſo, as that our cõſciences may ſee the voice of God in their Appointments; and ſo may be reſolued that in obeying them, we ſhall do a duty to the Lord; thẽ they ſhall not be ſo forward to enioyne, but we wil be as preſt & ready with the vtmoſt of our power to obey. And thus much for the avoyding of this Crime; that we are fallen from our firſt yeelding, and do neglect that Obedience which we haue by oath tied our ſelues to performe. z Linwood.

The ninth Imputation.

That all possible Courses haue bene vndertaken, to resolue our Doubtes, and that no course doth remaine vnhandled, that hath not bene thought vpon. p. 67. li. 12. 21.

The Remoouall.

a Iul. 16. 1602.

Indeed it is true, that (the Kings (a) gracious pleasure declared by proclamatiō being so expresse) there hath bin by some Bb. a shew made of a purpose to satisfie the doubts of such Ministers, as refused to subscribe. Summons haue bene sent out, they haue bin called to appeare, they haue bene vrged to giue vp in writing Reason of their Refusall, promisse of answer in writing hath bin made them, But what hath bin the issue? M. H. reporteth great matters of *three dayes together imployed in godly, learned conferences* (b) by the B. of *Exeter*. I haue laboured to know the truth therof, & am credibly informed by a friend of that Dioces, (who, one day of the three, was present, carefully obserue what was done,) that the B. being there, assisted with some *Canons* of his Church and this M. H. some speciall exceptions (such as they pleased) were called out among those which were then exhibited, and the same to and fro debated, but with that cauilling, with such outcryes, with such confused speaking, of two or three at once vpon one, with such scoffings & vpbraydings of the persons of some of the Ministers, with those ridiculous applauses and acclamations of their partial and misiudging followers: that the Report thereof, brought me in mind of the course wch the *Donatists* of old, held in their disputation with the *Catholicks* (c), and of that more late (d) of *Tannerus* the Iesuite & his fellowes, at *Ratisbone* with certaine Protestantes of the Augustane Cōfession (e), all whose drift was, to get that victorie (at least in shew) by multitude of words, and boldnes of behauiour, which by force of Argument, & proofe of Scripture, they were out of hope to obtayne. But howsoeuer it was there (for I can not speake otherwise then vpon report, but yet such, as I haue as great reason to giue credit to, as to M. H. his) this I am sure of, that elswhere, threatning speeches, & reproachfull Termes, as, *Schismatiques, Factions, Rebels, Worse then Papistes, Giddy headed, Enemies to the K. Supremacie, Vnlearned* (which are farr from the wayes of *Loue* & *Gentlenes* (f) which his Maiestie commanded (haue bin the best Logicke, & the most ordinary Rhetorique

b p. 41. 30.

c Col. 1. dier ex August. breuic. Collatio.

d An. 1602.

e Ex Ægidio Hunnio.

f In the abouenamed Prod.

we haue ben encountred with. Besides, that contrary to all Equity, aduantage hath bin taken vpō our words & writings, to bring vs within the compasse of the statute, as *Depravers* of the *Communion Book*: as euen M. H. also (q) termeth that which by the Ministers hath bin sayd or written, in these coferences which they haue bene called vnto, *writing & speaking to the derogation or depraning of the booke of Common prayer*, & accounteth, that *this which is vnder their owne Handes so notoriously knowne, is sufficient to presse them with the penaltie of the statute.* Is this indifferēt dealing? or is it not like the course vsed by the Bb. in the beginning of Queene *Maries* dayes (if we may be so bold with M. H. his good leaue (h) *to alleadge for our selues* such examples) who giuing leaue to the Protestants to speak freely about matters of Religiō in the *Conuocation* house, afterwards notwithstāding (as appeareth in M. *Philpots* case) called some of them into Questiō for their liues, euen for the same words which were then & there deliuered? Henceforth, I hope this dealing shall teach vs, sith we cā not declare our mind without hazarding our selues vpō the pikes of the law; to put in that Caution, which that ancient Father (i) did (in a case not much vnlike) vnto the Emperour, *Tolle legem, & fiet certamen*, that is, Take away the perill of the statute, & we wil reason: & this (I suppose) we haue reason to do, inasmuch as the Kings pleasure in appointing conferences, was (as the proclamation sheweth) *to reclayme vs, not to entangle vs.*

q p. 36. l. 15. 16, 18, 19.

h p. 37. l. 6.

i Ambr. ad Valentinianum.

Mai. H. thinketh that because he hath blotted much paper with his cauelling sophistry, and hath *spoken in publique, many houres in a Cathedrall church of good note* (k), or because some partiall *disputantes in the Vniuersities*, haue thus and thus determined, or els, some *others in hope of preferment*, & desire to please, haue *strayned their wittes*, to iustifie the matters now in Question: therefore all the world must by & by be satisfied, and they are all *vnstable men* (l) that after all this, craue *further resolution*. And why? Because (saith M. H. (m)) the *Courses we haue taken, cā beare vp the waight of greatest doubtes in Religion*, & are therfore able to *support lesser points of inferior note*. Is not here good stuffe? What? Are we now come to build vpon men? or to hange the *weight euen of the greatest doubts in Religion, vpon humane Decision?* Much may be giuen to men graced with *Degrees* in schooles, to those wch are of *greatnes* in a Kingdom, of *Sufficiencie* in the church, of *Profoundnes* in Knowledge, of *Skilfulnes* in the three Languages: yet I hope M. H. will not say of these, as one (n) speaketh of the Pope, that their *verdict* in matters of Religion is, *penitus definitiua*, that is, absolutely defini-

k p. 4. l. 4. 5.

l p. 67. l. 13.

m l. 22. 23. 24.

n Nicol. Clugin. in tract. de potestate Papæ & Concilii.

definitiue, and such as frõ which there may be no appeale. It was said wel of *Hierome*(o) That we must not, like the scholers of *Pythagoras*, build before hand vpõ the opinion of the Teacher, but ponder & examine the course & order of the Doctine. Suppose a matter were determined, (as the B. of *Antioch*(p) reports, the rebaptizing of the *Pauliani* to haue bin) in the most populous Churches, & Synodes of the Brethren(q) nay, what if an *Angell from heauen*(r) should deliuer it; yet, it could become none but a Papist, (doting vpõ the Authorities of *Concils & Fathers*) to say, that this were able *to beare the weight of greatest doubtes in Religion*. We are furthered much in matters of *Fayth* & in the doctrine of godlynes, *per Ecclesiæ Ministeriũ* (as the learned(s) do well distinguish) that is, by the *Churches Ministry*, but *non propter Ecclesiæ authoritatẽ*, not *because of the churches Authority*. Bring it once to that, that *Schooles*, & *Courtes*, & *Synodes*, shall be as it were the *Atlasses*(t) & proppes, to beare vp the whole poise even of the grauest & most importãt Questions in Religion, what shall we exspect but a Popish tyrannizing ouer our *Fayth*(u) & an enthralling (contrary to the Rules of the holy Ghost) of the mindes of Gods people, to rest vpon *Mans Determining*, without aduenturing (vnder the paine to incurre the censure of *set obstinacie*(w)) to make any further enquiry?

And whereas M. H. telling vs of a *Definitiue sentence*, & referring vs to that which is alreadie done, as the *vpshot for determining* (x) these pointes; doth challeng vs, *If there be any other course yet vntryed, to name it*(y): I will tell him of a course, wch as yet (I suppose) hath not ben followed in the debating of these Questions: And it is this. In the Proclamatiõ(z) his Maiesties gracious pleasure is thus made known, *We do require all Archb. Bb. &c. to do their vttermost Endeuours by (among other meanes) argumẽts*, &c. to *reclaime all*, &c. And afterwards, *To the end that if it be possible, that Vniformitie which wee desire may be wrought, &c. by weight of Reason, &c.* Marke here: The Archb. & Bb. are required to labour, & that not slightly, but with their vtmost Endeuours, by *Arguments* & by *weight of reason*. How say you M H? Think you that this course hath bene as generally held, as it was Vniversally enioyned. Or are you able to saye, that it was observed in the Dioces of *Exeter*? were the Ministers there first called, together, & then *Questions* betwixt the B. & them agreed vpon, & time giuen to make preparation to defend them? and when the time (if any such time was in that manner, limited) came, did the B. sustaine the part of an opponent, arguing *syllogistically* & schollerlike, proceeding on such sort,

o Contra Mineri & Alex.
p Dionys. l. 7 cap. 6. apud Euseb.
q ἐν πολυανθρωποτάταις ἐκκλησίαις, καὶ σαυόδοις ἀδελφῶν.
r Gal 1. 8.
s Whitak. de sac. scrip. Quæst. 3.
t Tanquam Atlante celum Cicero.
u 2 Cor. 11 24.
w p. 67. l. 29.
x l. 17. 26.
y l. 24. 25.
z Of Iul. 16 1604.

as

as is requisite and vsuall in all well ordred disputations? was it thus (I pray you) in any of those 3. dayes you make mention of? If it were, I beseech you say so, that the world may be satisfied: If it were not so, then do not hereafter (vntill it haue bin so,) say, there is no Course *vntried*, To receiue papers of the Ministers doubtes, & to carpe at them, here, & there, at pleasure, & to set this, & the other Assistant vpon thē; or to appoint three or foure plausible Sermōs to be made in a Cathedrall Church; or to cause a Book or two to be published, not suffring any thing to be spokē or written wch may make to the cōtrary: this is not to proceed by *Arguments*, & whether it be or no, I appeale to any Scholer, that is gone so far in Logick, as to know what it is to *Argue*. What M. H. can avouch out of his owne knowledge to haue bin done in the Dioces where he is conversant, I know not: but how the matter hath bin caried there where I liue, I am very wel advised. Adde to this that there is in it no indfferency, that the same man (viz. a L. B. in his own Circuit) should be both our Adversary & our Iudge, the Disputer & the determiner of the Dispute. It is neither *Logicall*, nor *Theologicall*.

And seeing Ma. H. seemeth to be so beaten in these present controversies, that a man can not fayle to receiue satisfaction at his hands; I would request him, to vouchsafe me, an Argument of ech of these points following, & to perform it (as his own termes (a) are *Logically*, (that is, by *Syllogisme*, without excursions) *Theologically*, (with Scripture proofe,) *Diuinely*, (without quirks & quiddities of humane learning,) *Christianly* (without reproching,) *Grauely* (without gibing,) *Learnedly* (without trifling) *Brotherly*, (without bitternes, & endeuor to disgrace. 1 *That the Church may in the worship of God ordayne to be vsed, signifying ceremonies.* 2 *That the Magistrates commaundement in indifferent things, is to be obeyed, without respect of scādall.* 3 *That the Apocrypha may lawfully bee read vnder the name of the holy Scripture of the old Testament* (b). There be (as is well known) many other things questioned, but I will not giue occasion to haue it thought or said, that I desire rather to busy and entangle him; then to procure satisfactiō to my self. And I do here protest before God, that as I do vnfainedly desire nothing in the world more, then the liberty of my function, farre preferring it before all worldly benefits: so, if M. H. vpon this my (as I take it) reasonable sute, shall by a lawfull forme of reasoning, grounded vpon *Scripture* rightly vnderstood (for the worde of God (c) foolishly takē is not the word of God) manifest & make good these things vnto me: I wil not only ioyfully entertaine the satisfactiō

a p. 67. l. 6. 7.

b Rubrick of the order how the scripture is to be read, & Rubrik before Te Deum.

c Verbum Dei stul-

te intellectũ, non est verbum Dei Theod.

giuen, and privately discover my selfe in the place where I liue, by my yeelding; but wil also make it known to the world, that I am the man, which hauing bene so & so mistaken, am now by the good paines of such an one, (as an instrument vnder God) reclaymed. If M. H. shall, (being thus vrged) pretend, that there hath bene inough said in these things already, the *Definitiue sentence is giuen*, & the *Vpshot* for these points *is past*, and that therefore it is not meet to vse private debatements; I must then pray him, not to bewray the spirit of *Eckius* that great Adversary to *Luther*; when, *Luther* at the *Councill* protested openly that if any man should be able to prooue any thing which he maintained, to be erroneous (d) by the *Scripture*; he would be the first that shold cast his own books into the fire; To what end (quoth *Eckius*) should we enter a new Disputatiõ, of matters through the course of so many Ages condemned by the Church, If this course be once admitted, to convince him by *Scriptures* who gainsayeth *Councils*, we shall haue no certainty in the doctrine of *Christianity*. This might wel beseeme the insolency of Papists, such as make great boasts, but when it cometh to triall, haue litle to helpe themselues with, but the name of the *church*, tossing that vp and downe (as one (e) well speaketh) like a *Tennis Ball*; but we expect better things, and more readines to satisfie their brethrens doubts, in those which professe thẽselues to be Ministers of the Gospell. And thus I hope the Reader seeth, that there hath bin (at the least one) Course, as yet, not practized: M. H. saith cunningly, that *no course remayneth vnhandled, which hath not bene thought vpon.* That may be true: But, that, *no course hath bene thought vpon, but the same hath bene handled also*; there is the doubt, and we for our parte do as yet maintaine the Affirmatiue, viz. *That some course hath bene thought vpon, which as yet remayneth vnhandled.*

d In vita Luth.

Abbas Vrsp. P. 431.

The tenth Imputation.

That we be Zealous professors, (but ignorãtly so called.) p. 177. l. 17. 18

The Remoouall.

It seemeth that M. H. (like vnto some disordred souldier, desirous to swagger & to play his Reax,) hath giuen the slippe vnto that *Watchman* (f) which 1. Cor. 13. 4. did allow to guard him. For wheras, that Aphorisme of the Apostles (*loue (g) suffreth long*), might haue bene as a *vigilant officer*, to *keep the doore of his lippes* (h), or as a *Meat-wand*, (which is one of the three thinge thought requisite by S. *Ambrose* (i) to the framing of every speach) to limit his *vnruly tongue*: this man, impatient

f p. 83. l. 29

g ἀγάπη μα κροθυμῶ.

h Ps. 141. 3

i Offic. li. I.

impatient of delay, will needs *iudge vs before the time*(k), & although we be *Anothers seruants*, & do *stand or fall to our owne Master*(l) yet doth he make no bones as though he both knew al our persons, and perceiued all our Thoughtes; to *condemne* vs of Hypocrisie. For if it be *Ignorance* which hath called vs *zealous*, then belike *Knowledge and Iudgement* will terme vs *Luke-warme*; and if we be but *Luke warme*, what are we but a knot of odious Hypocrites, to be euen *spewed out of the mouth*(m) of the most High? A heavy censure, especially out of his mouth, who taxeth others(n) that now adayes *can pardon their brethren nothing, cover nothing, nor winke at ought*. But wherevpō (think you) doth he groūd this his peremptory *Iudgment*? Is it vpon Report? I hope he is wiser then so, inasmuch as he him self telleth vs (o) that *it is a common and ordinary thing for our senses to be deceiued, they are no sure guides of our vnderstanding*: and euen as the whole & sound eare being beheld in the water seemeth *broken*(p): so a mans credit, looked vpon in the Puddle of cōmon bruite; may seeme cracked, wheras the person him selfe better viewed, shalbe founde vnblameable. Yea, but (perhaps) he knoweth some among vs, who, for al their *outward varnish*, haue in them both *originall and actuall sinne, yea and great depth of Hypocrisie* (q). From *Originall & actuall sinne* in this life, there is no man free, no nor yet from the dregs of Hypocrisie: And what though some, seeming zealous and professing great desire of Reformation; haue bene in the very bond of Hypocrisie? was there never any such among those which haue laboured to vphold *Conformitie*? Are they all sound at the Hart, who haue shewed themselues erneſt on the *Prelates* side against the *Ministers*? was it never known that a time seruing *Atheist*, or a close *Papist*, or a two-faced *Neuter*, or an *ambitious Magus*; masked vnder the shew of a quiet, peaceable yeelder to the Orders of the Church? And if it haue bene, or is so, will M. H. be contented, that the corruptions of such, should be imputed vnto all? Sure I am he will not: we pray him then to do vs that right, which himself would challenge, and not to be hasty to censure all our zeale to be but a painted shew, because some haue seemed to be better then indeed they were.

We do not assume vnto our selues the name of *Zealous*; *Christians*, is the title we reioyce in; to be *Ministers* of the Gospell, is the office, which we esteeme as a *Glory* & *Crowne* vnto vs(r). We boast not of our *Zeale*, we cōfesse that we may iustly be ashamed of our own *backwardnes* & *want of courage* in the cause of *God*; yet (notwithstanding the many

k 1 Cor. 4. 5
l Rom. 14. 4
m Reuel. 3. 16.
n p. 32. l. 21 24.
o p. 175. l. 15. 16.
p l. 18.
q p. 172. l. 23. 24.
r 1 The. 2. 19. 20.

te intellectū, non est verbum Dei Theod.

giuen, and priuately discouer my selfe in the place where I liue, by my yeelding; but wil also make it known to the world, that I am the man, which hauing bene so & so mistaken, am now by the good paines of such an one, (as an instrument vnder God) reclaymed. If M. H. shall, (being thus vrged) pretend, that there hath bene inough said in these things already, the *Definitiue sentence is giuen*, & the *Vpshot* for these points *is past*, and that therefore it is not meet to vse priuate debatements; I must then pray him, not to bewray the spirit of *Eckius* that great Aduersary to *Luther*; when, *Luther* at the *Councill* protested openly that if any man should be able to proue any thing which he maintained, to be erroneous (d) by the *Scripture*; he would be the first that should cast his own bookes into the fire; To what end (quoth *Eckius*) should we enter a new Disputatiō, of matters through the course of so many Ages condemned by the Church, If this course be once admitted, to convince him by *Scriptures* who gainsayeth *Councils*, we shall haue no certainty in the doctrine of *Christianity*. This might wel beseeme the insolency of Papists, such as make great boasts, but when it cometh to triall, haue litle to helpe themselues with, but the name of the *church*, tossing that vp and downe (as one (e) well speaketh) like a *Tennis Ball*; but we expect better things, and more readines to satisfie their brethrens doubts, in those which professe themselues to be Ministers of the Gospell. And thus I hope the Reader seeth, that there hath bin (at the least one) Course, as yet, not practized: M. H. saith cunningly, that *no course remayneth vnhandled, which hath not bene thought vpon.* That may be true: But, that, *no course hath bene thought vpon, but the same hath bene handled also*; there is the doubt, and we for our parte do as yet maintaine the Affirmatiue, viz. *That some course hath bene thought vpon, which as yet remayneth vnhandled.*

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f p. 83. l. 29

g ἀγάπη μακροθυμεῖ.

h Ps. 141. 3

i Offic. li. 1.

impatient of delay, will needs *iudge vs before the time*(k), & although we be *Anothers seruants*, & do *stand or fall to our owne Master*(l) yet doth he make no bones as though he both knew al our persons, and perceiued all our Thoughtes; to *condemne* vs of Hypocrisie. For if it be *Ignorance* which hath called vs *zealous*, then belike *Knowledge and Iudgement* will terme vs *Luke-warme*; and if we be but *Luke warme*, what are we but a knot of odious Hypocrites, to be euen *spewed out of the mouth*(m) of the most High? A heavy censure, especially out of his mouth, who taxeth others(n) that now adayes *can pardon their brethren nothing, cover nothing, nor winke at ought*. But wherevpō (think you) doth he groūd this his peremptory *Iudgment*? Is it vpon Report? I hope he is wiser then so, inasmuch as he him self telleth vs (o) that *it is a common and ordinary thing for our senses to be deceiued, they are no sure guides of our vnderstanding*: and even as the whole & sound eare being beheld in the water seemeth *broken*(p): so a mans credit, looked vpon in the Puddle of cōmon bruite, may seeme cracked, wheras the person him selfe better viewed, shalbe founde vnblameable. Yea, but (perhaps) he knoweth some among vs, who, for al their *outward varnish*, haue in them both *originall and actuall sinne, yea and great depth of Hypocrisie* (q). From *Originall & actuall sinne* in this life, there is no man free, no nor yet from the dregs of Hypocrisie: And what though some, seeming zealous and professing great desire of Reformation; haue bene in the very bond of Hypocrisie? was there never any such among those which haue laboured to vphold *Conformitie*? Are they all sound at the Hart, who haue shewed themselues ernest on the *Prelates* side against the *Ministers*? was it never known that a time seruing *Atheist*, or a close *Papist*, or a two-faced *Neuter*, or an *ambitious Magus*; masked vnder the shew of a quiet, peaceable yeelder to the Orders of the Church? And if it haue bene, or is so, will M. H. be contented, that the corruptions of such, should be imputed vnto all? Sure I am he will not: we pray him then to do vs that right, which himself would challenge, and not to be hasty to censure all our zeale to be but a painted shew, because some haue seemed to be better then indeed they were.

We do not assume vnto our selues the name of *Zealous*; *Christians*, is the title we reioyce in; to be *Ministers* of the Gospell, is the office, which we esteeme as a *Glory* & *Crowne* vnto vs (r). We boast not of our *Zeale*, we cōfesse that we may iustly be ashamed of our own *backwardnes* & *want of courage* in the cause of *God*; yet (notwithstanding the many

k 1 Cor. 4. 5
l Rom. 14. 4
m Reuel. 3. 16.
n p. 82. l. 21 24.
o p. 175. l. 15. 16.
p l. 18.
q p. 172. l. 23. 24.
r 1 The. 2. 19. 20.

many weaknesses wch we both see & bemoane in our selues) we would be loth, after we haue serued in the Gospell, some of vs many yeares, and haue (by the blessing of God) bin a meanes of cõfort vnto many, & do now also, for no other cause (as we haue offred before Authority to depose) but for feare to offend God, suffer losse of liberty & goods, and reproach in our good names; we would now (I say) be loth, to be traduced to the world as men which haue all this while beguiled our selues & others, with a pretensed *zeale*, & coloured *Hypocrisy*. Wherfore we must needs request Mai. H. either to make it manifest to the world, that the profession which we make is but *in shew*; or els to forbeare to bring vs into hatred by charging vs with so vile a sinne, which the lesse he shalbe able to prooue, the more wil it be to his own shame that accuseth vs. If this entreaty will not serue, we haue no more to do, but *to commit the matter to him that iudgeth righteously* (s) *who will lighten things that are hid in darknes, & make the counsels of the Hart manifest* (t), *and then shall euery man haue prayse of God.*

s 1 Pet. 2. 23.

t 1 Cor. 4. 5

The Conclusion.

Thus, according to my poore modell, I haue (without any purpose to prevent the labour of these whom M. H. his book doth directly cõcerne), endeuoured to cleere the *cõmon cause*, of such crimes, with wch this man, hath sought by all meanes to discredit it. I doubt not, but, (by comparing both together) the Reader (though perhaps forestalled by his cunning suggestions) shal find, that albeit (as *Solomon* saith) *he that is first in his own cause, be iust, yet when his neighbour commeth & maketh inquiry of him*, then falsehood will shew it self, & the vanity of accusations, (though never so maliciously deuised, or cunningly caried) will appeare. And so hartely wishing glory to *God*; peace to his passage to the *Gospell*; liberty to all good *Ministers*; comfort to the *Church*; *Elect*; and confusion to the *Enemies* of Gods people; I end.

Pro. 18. 17.

FINIS. Laus Deo.